

A
Second Admonition
TO THE
Dissenting Inhabitants
Of the Diocess of
D E R R Y,
CONCERNING,
Mr. J. Boyse's Vindication
of his **Remarks** on a Discourse
Concerning
The Inventions of Men
IN THE
Worship of GOD.

With an APPENDIX
Containing an Answer to Mr. B's
Objections against the Sign of the Cross.

By **WILLIAM** Lord Bishop of *Derry.*

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in St. Paul's Church-yard. 1696.*

OF THE
OFFICIALS
TO THE
SECOND
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DEERY

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Mr. J. B. Vindication

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Comptroller

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SECRET

Opinion was expressed that the Committee on the subject of the proposed amendment to the Constitution of the United States should be given the opportunity to express its views on the subject.

A

BY WILLIAM D. BERRY

[Faint, illegible handwritten notes]

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A

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A SECOND
ADMONITION

TO THE
Dissenting Inhabitants

Of the Diocess of

DERBY,

Concerning Mr. J. Boyse his Vindica-
tion of his *Remarks* on a late Dis-
course of *William* Lord Bishop of
DERBY,

CONCERNING

The Inventions of Men, in the Worship of
G O D.

CHAP. I.

Concerning Matters of Fact.

I. **I** Thought it necessary in a former *Ad-*
monition to give you some account
of my design in my Book concer-
ning *The Inventions of Men in the*
Worship of God, in order to ena-
ble you to pass a judgment on Mr. Boyse's
Remarks on it: He has thought himself con-
B cerned

cerned to write a Vindication of them; And tho' I do not suppose it very necessary, I shall give you a few Reflections on it.

It consists of *Matters of Fact* and *Reasonings*. I shall say a little to each of them, and leave you to judge of it. And I pray most heartily to God that it would please him to direct you. The matter is of great moment, since it concerns the Worship of God; and (whatever Mr. Boyse would suggest) the true point is, *Whether about Nine in Ten of you shall Worship God publicly any where on the Lord's Day, or stay at home?* If I can prevail with you to come to the Established Worship, you may easily and conveniently Worship God in your Parish Churches every Lords-Day, or oftner; and receive the Lords-Supper four times every Year, at least, and oftener if you desire it. But if I cannot perswade you to this, about Nine in Ten of you must stay at Home, as you have done for many Years, and perhaps not have a fit opportunity of Communicating afforded you once in Seven Years.

Sect. I.

Concerning the Numbers of those that neglect all Publick Worship on the Lord's Day.

THIS then shall be the First Matter of Fact, of which I shall endeavour to make you sensible, since Mr. *Boyse* questions it, and jests at my concern about it, *Vind.* p. 2. The account he opposes to it is in these words, That *in the Parish of Templemore, alias Derry, there are two Meetings, in which there will be found above 2400 who ordinarily Worship God every Lord's Day — the least Congregation amongst you are ordinarily 600, and some above a thousand that do Worship God every Lord's Day, so that where Ministers are settled you do not know of one in twenty that do not ordinarily attend Publick Worship.* This account he says he has from your Ministers: You will easily be Judges of the truth of it; and therefore I desire you to consider,

II. *First*, That even in *Derry* there are Congregations much less than 600, and seldom in *Burt* above 400 or 500; and that those two Meeting-Houses, tho the largest, will not hold 1200 to Hear. I sent to count, and am assured both have not a thousand ordinarily.

2dly, I desire you to remember, that tho' these Meeting-Houses are both in the Parish of *Derry*, yet the Inhabitants of 11 Parishes depend on them, who have no nearer, or more convenient Meetings to go to: That is to say, *Fanthen, Desertegny, Clonmany, Coldagh, Clonca, Donagh, Movill, Clandermot*, part of *Faughanvale*, part of *Cumber*, and part of *Donaghedeey*; a District in length from *Malin* to *Donaghedeey Church*, about 33 Miles; and in breadth, from the Church of *Faughanvale* to the lower end of *Inch*, about 14 Miles: In which there are 14 Churches and Chappels; and in which 12 Conformable Clergy-Men continually Officiate, Preaching in the Morning, and Catechizing, for about one half of the Year, in the Afternoons, with an Explanation of some heads of the Catechism: This scope of ground is well Inhabited; and if I mistake not, is near as big as the County of *Dublin*, and contains, at least, one fourth part of the whole Diocess; and if there be in the Parish of *Templemore* of your perswasion 2400 as Mr. *Boyse* intimates, and I do believe there are, there can hardly be less in the other 11 Parishes than 4 times as many, and then in all about 12000 depend on these two Meeting-Houses; Of which I doubt, if a thousand attend Publick Worship on one Lord's Day with

Concerning Matters of Fact. 5

with another: And if we allow 1200 as Mr *Boyse* suggests, yet it doth not mend the matter; for it is still but a tenth part of the whole.

III. Your next Meeting is yet in a worse condition, for there depends on it *Tamlaghfinlagan* alias *Ballykilly*, *Drumchose*, *Anghallow*, *Balteagh*, *Dongevin*, *Banagher*, part of *Cumber*, part of *Faughanvale*, and of *Tamlanghard*; a District containing some of the richest and best planted Parishes in the County of *Londonderry*, and in length, from the point of *Magilligan* to the further part of *Banagher*, at least 20 Miles, and in breadth from the Church of *Faughanvale* to the utmost part of *Balteagh* or *Drumchose* about 14. Yet here the Meeting-House will not contain, as I am informed, above 400.

The like may be said of the Meeting of *Aghadowy*; upon which there depend the Parishes of *Aghadowy*, *Kilrea*, *Desertoghill*, *Erregill*, part of *Macosquin*, part of *Tamlaghocrielly*, and the Chappel of *Fagivy* in length from the old Church of *Canis*, to the most distant parts of *Tamlaghocrielly* 13 or 14 Miles; and from the *Ban River* to the most distant parts of *Desertoghill*, about 10 or 12. The like might be shewed of *Maghira*, *Ardstra* and *Donaghmore*; and there needs no more to prove the truth of this than to

consult the Maps of the Counties.

IV. Let me add, that even these are not constantly supplied; for the Ministers, what on account of assisting their Neighbour Ministers at Sacraments, what on account of their visiting other parts of the Kingdom; and what on account of their private Affairs, do frequently miss and disappoint their People; Insomuch that in *Ardstra*, for Example, their Minister has been absent at least 7 or 8 Months. If then we lay these things together, and take one Meeting and one Sunday with another, I think my Computation was very modest, when I conjectured, that hardly one in ten of you Worshipped God any where on the Lords-day.

V. But because I would have as little dispute with Mr. *Boyse* as possible, I will take his own Computation, and allow,

1st, That there are 9 Meeting-Houses in the Diocess; tho' really for the last 2 Years there has been only 8, and for the last 7 or 8 Months, only 7.

2^{dly}, I will allow that there are 700 at each Meeting (Mr. *Boyse* says 600 ordinarily, and some above 1000) tho' really take one Sunday, and one Meeting with another, there are not 300.

3^{dly}, I will allow that there are but 30 thousand Dissenters in the Diocess; tho' really

ally there are more. And now let us see how many Worship God on the Lords-day; and how many prophane it by staying at home, according to Mr. *Boysse's* own account: And it is thus; Nine times 700 make 6300, the Number of Worshipers; which taken out of 30000, there remains 23700 that stay at home and attend no Worship at all. Perhaps half as many as Worship God in all the Dissenters Meetings in *Ireland*. A thing that deserves a serious Consideration and Concern; and tho Mr. *B.* seems to make light of it, (*Vind. p. 2.*) yet sure to use my endeavours to perswade these 23000 to attend their Parish Churches, rather than to stay at home on the Lords-day, was my duty as a Christian Bishop and Pastour; And how Mr. *B.* will Answer to God, that he has contributed to hinder my Endeavours, tho he professes he did not design it, I leave it to our Common Judge and Master.

VI. Neither Mr. *Boysse* nor your Ministers could be ignorant of this, since it arises clearly from their own Computation. And I leave you to judge, whether it looks not like amusing the World, and serving a Party to publish such an Account as he and they have done: For to tell us of two Meeting-Houses in one Parish, when indeed there are only those two in one quarter of the Diocess, I am sure

looks like such a Design. Yet this has been your case for many years past, and is like to be in a great measure for many to come : For when can you expect Ten Ministers more than you have in the District of *Derry* and *Burt* ? And yet these would be rather of the fewest to accommodate each place with a Meeting at a due distance : VVhen can you expect Seven instead of one in the District of *Ballykelly* ; or Six in the District of *Aghadowy*, and proportionally in the rest ?

VII. I desire you to observe, that Mr. *B.* p. 26. declares, That it was not his design to hinder you from joyning with the Established Church in our ordinary Lords-day Service, and *Expresly declares his own Opinion for the Lawfulness of it* : I hope your own Ministers are of the same Opinion, since he professes p. 24. That he had a just call to write his *Remarks*, and that from the *Dissenting Ministers of this Diocess* : And Three of them, by their Certificates, seem to approve of his Performances. If then it be their Opinion, that it is lawful for you to joyn in Our Publick Worship, at least when you cannot go to your own Meetings, and that you had better do so than stay at home, especially where the Established Ministers are sober, able, orthodox and diligent, as those of this Diccess

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I presume generally are; I desire you to call to mind whether your Ministers have declared their opinion to you in this point or no. If they have, consider how you will answer your neglect of God's Publick Worship so long, at the last day, when it shall appear you might lawfully have joyned in it.

But if your Ministers have not made any such Declaration of their Opinion in this point, tho they know it to be Lawful, judge with your selves, whether they have discharged the Office of Faithful Guides to you, in revealing to you the whole will of God, as they ought to have done; since they have suffered for many Years, and yet do suffer about Nine in Ten of you to stay at home on the Lord's day, and joyn in no Publick Service of God, rather than joyn in the Worship, Praises, Prayers and Sacraments Celebrated in your own Parish Churches, or hear the Scriptures Read, and the great Mysteries of the Kingdom of Heaven opened to you by such Ministers as you cannot but in your Conscience acknowledge, and many of you have acknowledged, to be equal to your own in Piety, Learning, Diligence and Industry, and who would have been eminent amongst you, if they had been of your Party.

I conceive the resolution of this Question to be of great Mement to you, and a great
step

step to our Peace and Union; and therefore you ought every one of you to require your Ministers direct and positive Resolution in it: By which you will perceive, whether your Guides are of one mind in this weighty Affair; and if they be, you'll consider how you came to be ignorant of it, as your Practice and Profession declare you are, and where the fault is to be laid. I the rather press this, because I know that several are willing and desirous to frequent the publick Worship, but dare not, fearing the malice and hatred of their Neighbours, who treat them as Apostates that do so, and contrive their Ruine.

The truth is, Your Ministers have Preached you into a Dislike of the Established

* Mr. Craig-head proves the *Kneeling* at the Sacrament a breach of the Second Commandment, because the *Signs* have *Coadoration* with *Christ*, *partaking of the same Worship*; p. 113. And,

The Second Commandment stands in our way, discharging Religious Worship designedly before any Creature; p. 143.

Worship, they have represented it as * *Idolatrous*, and by these means they have entirely separated you from us, as to all publick Worship, and have got you to depend on themselves: And now when they have you, they are not able to supply you, but have dealt with you as the false Mother did with the Child before Solomon, they would rather you

should

I. *Concerning Matters of Fact.* II

should not worship God at all, than with us. But whether this looks like Zeal for God's Worship, I must leave it with you to judge: As for my self, I hope I shall not be reputed (I am sure I shall not become) your Enemy, because I tell you the Truth; And shall apply the words of St. Paul, *Gal. 4. 17. To you and your Teachers, They zealously affect you, but not well, they would Exclude you, or rather Us, (as in the Margine of your Bibles) that you may affect them.*

SECT. II.

Concerning Frequency of Sacraments.

I. **B**Ut, Secondly, Because the Frequency of your Sacraments (which is the next greatest Matter of Fact) has a great dependance on this Last; I shall consider it next, and compare my Assertions with Mr. Boyse's, and engage you to judge who comes nearest the Truth.

My words at which Mr. Boyse takes so great Exception are these, *Dis. Chap. 5. Sect. 3. N. 3. When People were relaxed from the particular and certain Rules of our Church by the first breaking off of those of your Perswasion from us, the Lord's Supper was laid aside wholly for several Years by some Congregations.*

I appeal to you, whether it is not yet reckoned a great thing among you, if once in a Year or

two a Communion be Celebrated in one of your Meetings, nay, among some of you it is omitted for several Years — By the best enquiry I could make, I could not compute that one in ten that go to your Meetings ever Receive thro' the whole course of their Lives — I should be glad to find that I were mistaken in this Computation.

Mr. B. denies every one of these, with many hard words; and asserts, p. 136. That it is *Universally usual* in every Meeting where an Ordained Minister is, to have the Lord's Supper Administred once a Year, and twice in the larger Towns.

To convince the World of the Truth of what I said, and of Mr. Boyse's mistake, I laid down the account I received of this Matter, and found that the Sacrament was Administred but about Nine times in Seven Years in all the Meeting-Houses of the Diocess before the writing of my *Admonition*, which was May 1694, as appears from the date of it: Mr. B. is very ill pleased with my Computation, and alledges, that a very particular enquiry has been made. (*Vind.* p. 16.) The Account of which he sums up in these words, *The Year 88 falling within the Compass of the Seven Years mentioned by the Bishop, you had it in that Seven Years 22 or 23 times.* If it had been thus, it is very little to the purpose, since even so it doth not

Concerning Matters of Fact. 13

amount to once a Year in every Meeting where there was an Ordained Minister. But Mr. Boyse might have observed that Eight of these were Celebrated amongst you last Summer, since my *Admonition*; that is, at Burt, Strabane, Donaghmore, Ardstra, Ballykelly, Aughadowy, Maghera, and Derry. This Last appears by the Derry Certificate it self to have been July 22, 1694, near three Months after my *Admonition* was Written; which shews, that he includes the Sacraments of Summer 1694. There remains then confessedly but about 14; and I do not think it material to contend about five Sacraments in a whole Diocess in Seven Years.

II. But Secondly, Mr. B. is so far from shewing any mistake in what I asserted, that I think he has furnished me with a sufficient proof of it, for he affirms, p. 16. That after a very particular Enquiry, he finds in the Years 87 and 88. The Sacrament was administred in Derry twice, in Donagheede twice, in Drumraht twice, in Ardstra twice, in Urny twice, in Donaghmore twice, in Lifford once, in Clandermot once. These then are all the Sacraments, that your ministers on a particular Enquiry could find Administred in these two Years in this Diocess: and indeed, I perceive they took great pains in the Enquiry, sending Quæries about to this
pur-

purpose; It appears then, that in other Meetings in this Diocess there was none Administred in those two Years; and of such as had Ordained Ministers, there was these following:

1 Butt.

Mr. Ferguson their present Minister. No Sacrament in 1687 or 88.

They had before, *Mr. Grahms, Mr. Hannon, Mr. Haliday*; These Officiated about 20 Years, and had but three Sacraments that I can find.

2 Ballykelly.

Mr. Crooke their present Minister, has served above 30 Years. No Sacrament in 87 or 88.

When or how often before, not known.

3 Aughadowny.

Mr. Boyd their present Minister, for above 30 Years. No Sacrament in 87 or 88.

Nor can I find when, or how often before.

4 Tanilaghocriely.

Mr. Gilchrest for many Years before the Troubles. No Sacrament in 87 or 88.

Nor any before, that I can find.

Concerning Matters of Fact.

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5 Macosquin.

Mr. Lowry before the Troubles. No Sacrament in 87 or 88.

Before him, they had *Mr. Boyd, Mr. Wilson, Mr. Eliot*; but no Sacrament for 16 Years that I can find.

6 Maghera.

Mr. Kilpatrick who officiated above 20 Years. No Sacrament in 87 or 88.

The Sacrament Administred Seven or Eight times, and no more in those 20 Years that I can find.

7 Dumbog.

Mr. Wilson, till the troubles and four Years before. No Sacrament in his time.

Mr. Blair before, no Sacrament two Years before he died; I cannot find how many before.

8 Strabane.

Mr. Wilson before the troubles for 20 Years. No Sacrament in 87 or 88.

But one or two at the most in his time, as I can find.

Here you may observe, that Eight Meetings in this Diocess for the Years 87 and 88, had no Sacrament at all; of the rest some had one,

one, some had two, as is alledged ; which to shorten the dispute, I will take for granted ; since this is sufficient to prove, that it is a great matter if a Sacrament be Administred in one of your Meetings in a Year or two, which was my Assertion. And I have been so far from wronging you in it, that it appears, after the most strict Enquiry, that none had above one in a Year ; in which number, Mr. B. reckons six ; two had but one in two Years, and Eight Meetings had none at all in these two Years.

But *Secondly*, How they behaved themselves before those two Years, appears sufficiently from the Account I have added ; and if there should happen to have been twice more Sacraments than I have an Account of, yet it would not excuse your Ministers from a very Criminal Neglect, and fully justifies my Assertion, That the Sacrament is often omitted for several Years together in some of your Meetings, and in some places for ten Years or more : In which Number, are *Tamlagh o Crilly, Macosquin* and *Strabane*, the second best Town in the Diocess.

Thirdly, It shews what you are to judge of Mr. B's Assertion, p. 14. *That it is Universally usual in every Meeting where an Ordained Minister is settled, to have the Lords-Supper*

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Supper Administred constantly once a Year ; Here are eight had none in two years, and I doubt whether it has been a constant Custom in any one Meeting to have it once a year ; at least I have seen no Voucher for it.

III. As to his asserting *Your having the Lord's Supper administred constantly twice a Year in the larger Towns*, I have told you in my *Admonition*, p. 153, That I can call only three such in this part of the Country, that is Londonderry and Strabane, in this Diocese, and Colrain in the border of it. Now, as to Londonderry, it has had this Sacrament administred but twice in Six or Seven Years, and Colrain but once in that time. And as to Strabane, tho' it, as well as the other, had a settled Minister in it, before, and some time since the Troubles, yet I am informed from good hands, that in Six and twenty Years the Lord's Supper has been Administred but twice in it. The point then here is, whether the holy Sacrament was Administred twice yearly in larger Towns, in which number these three are ; and if it was not, then Mr. B. is mistaken. As to what I asserted of Colraine and Strabane, I find no doubt made ; but he produces a Certificate from Derry, in which it is said, that the Sacrament was administred May 87, April 88, July 91, July 92, July 93,
G and

and July 94. And the Certifiers desire, that this may be compar'd with the passage I have above cited out of the *Admonition*, p. 153. And Mr. B. adds, p. 23. That *he hopes I will either yield this Point, or produce as credible Vouchers as these.* But I take this to be a full Voucher for what I there asserted, and a Demonstration that Mr. Boyse was mistaken, when he affirmed, that the Sacrament was constantly Administred twice a Year in larger Towns, *Rem. p. 136.* This was the Point in question, and Mr. Boyse's Voucher is positive against him in it. I say, that in six or seven Years (that is from *May 1688*, till *May 1694*, when my *Admonition* was written) the Sacrament was Administred twice at *Derry*, (in which the Certificate says *three times*) twice in six and twenty Years in *Strabane*, and once in *Colraine* in seven. All the Contradiction then between this Passage and the Certificate is concerning one time in *Derry*, that is 1691, the Account of the other Towns being unquestionable. Now, supposing my Informers mistaken in this one time, I think it is very little to the purpose: Here is an Account of about Forty Years, and the Informers, as is pretended, miss'd one Sacrament; whereas Mr. Boyse's Informers mistook about fifty in sixty, to make the whole

whole come up to two a Year, as appears from this Certificate. But after all, I am not satisfied that there is any Mistake at all in my Account in this one Sacrament in dispute, and can produce good Reasons for my believing so, if it were worth the while. However, I desire the Oath that the Certifiers offer about the truth of their Certificate in all the parts of it, since it carries a manifest sign of some tampering in it, being dated *Sept. 25. 1694.* and signed by *Alexander Lecky*, Mayor elect, who yet, as every body may know, was not elected Mayor till *November* following. Upon the whole, if Mr. *B.* had produced a Voucher, that the Sacrament was administred twice a Year in each of these Towns, it had been something to the purpose; but as it is now, it makes directly against him. I am sorry that I am forced to take notice of these little things that are not to the Cause; for if instead of five Communion in seven Years (according to Mr. *B's* Account) you had had fourteen in such a Congregation as *Derry*, I should still reckon you very Negligent, and to have violated the Scripture-Rule in an unexcusable manner.

Sect. III.

Concerning the Number of Communicants.

I. **T**HE second thing I affirmed concerning this Sacrament was, *That by the best enquiry I could make I could not compute that one in ten that go to your Meetings ever Receive thro' the whole course of their Lives :* In opposition to this, he affirms, *That by the best Computation your Ministers can make, there is not one in ten, rather in twenty or thirty, that do not Receive, except such as are withheld for want of competent Knowledge, or on the account of Scandal ; Rem. p. 137.* There is a great difference between these two Assertions : I say one in ten, Mr. Boyse and Your Ministers say nine in ten, nay, nineteen in twenty, or nine and twenty in thirty. Either they or I must be widely mistaken, and which of us come nearest the truth will appear on Examination of the Proofs which Mr. B. himself produces. In his *Vindication*, p. 19. he asserts, *That the Ordinary Hearers in the two Meetings of Derry and Burt are about 2400 — That we may compute about 1600 Communicants in both.* Now, tho' we allow a considerable deduction out of this number for Strangers, that may be supposed to have
Re-

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Received, yet the number of Communicants belonging to those two Congregations, compared with that part of their Hearers that are of Age to Receive, will sufficiently demonstrate, that the Bishop's Computation, that not one in ten Receive, must be very wide from truth.

II. Now, to this I reply, *First*, That Mr. B. has produc'd no Voucher of the number of Communicants in your Meetings before my Book and Admonition, these two Sacraments of which he speaks being last summer, one of them after the writing of my Admonition, and the other after it was publish'd; and I hope I contributed to the Numerousness of them.

But *Secondly*, Now your Ministers have used their utmost Endeavours, and brought as many as they cou'd to Communicate, let us examine whether Mr. B. or I come nearest truth, in order to discover it. I desire you to remember two Assertions of Mr. B's; the first, *Remarks*, p. 136. *Where-ever the Sacrament is Administred, 'tis usual for two thirds of the Congregation to be Strangers.— And it is usual for most of the Members of the Neighbouring Parishes to frequent it.* Secondly, p. 137. *That those that Communicate once, do it ordinarily on all following occasions.* If then we take away two thirds from 1600,

there remains 534; the proportion of 2400 belonging to these two Meetings that ever Communicated at once; which is not one in four; and is much nearer my computation than that of Mr. B's or your Ministers: and which is alone sufficient to shew that I consider'd the matter better than they.

But *Thirdly*, I desire you to observe, that the 2400 are supposed to be of the Parish of *Derry*, and there is no account of the other eleven Parishes that depend on these two Meeting-houses; the not mentioning of which gives the matter a quite different face from what it really ought to have; and being consider'd, after all, I see no reason to alter my conjecture of one in ten. And this will appear from the following suppositions, which I think much nearer truth than Mr. B's. First, I suppose that one fourth of those that received at *Derry* received also at *Burt*; and on the other hand, one fourth of those at *Burt* came to *Derry*, otherwise it could not be true what he now asserts, *Vind. p. 17. That the most devout and serious of you Communicate four or five times a Year.* Secondly, I suppose, that those made up another fourth, who came out of *Taboyn* and *Ray* Meetings, nearer *Burt* than *Derry*, tho' in *Rapho* Diocess, and out of *Letterkenny*, *Strabane*, *Lifford*, *Donagh-*
more,

more, *Ballikelly*, *Rapho*, and *Colraine*, and other remote parts, from every one of which there came some to *Derry*, and I believe to *Burt*; and then there remains 800 Communicants belonging to the twelve Parishes that I have shew'd depend on these two Meeting-houses, which is not a tenth part of them.

Fourthly, Let me observe, that most other Meeting-houses are in worse circumstances than these, as I have already shew'd; in *Ballikelly* there was no *Sacrament* confessedly from summer 1686 till 1693, that is for seven years, and then, as I was informed, there were not 400 Communicants: Nor do I see any thing yet to oblige me to alter my account; but let it be 800, if we allow two thirds of these to be strangers, according to Mr. *B*'s assertion, there remain 268 Communicants in that District, in which there are five or six thousand People. The like may be shewed of *Aghadowy*, *Maghera*, and others; All which consider'd, I think I spake modestly, when I said one in ten.

III. But to comply with Mr. *B*. as much as I can, I will take his own informations, and examine this matter by them.

He mentions only one *Sacrament* celebrated in each Meeting-house amongst you this Year; there are but eight in the Diocess, but I will allow ten *Sacraments*.

Secondly, He pleads for 1600 at two *Sacraments* in *Derry* and *Burt*; I will allow proportionally for each of the rest; tho' really some had not 400. The Number then of Communicants in the Diocess were this Year 8000, and those in effect are all that ever Communicated: For he affirms (as I already observed) that those that Communicate once, do it ordinarily on all following occasions. Of these two thirds were Strangers by his own Confession; that is, such as came from other Parishes or Diocesses, where they were likewise Communicants: From whence it follows, that only 2666 distinct Persons Communicated; which is not one in ten of thirty thousand, (the Number of those of your Perswasion in this Diocess.)

SECT. IV.

The Directory a hindrance to Communion.

I. **T**HERE remains now my third Assertion to be examined, that after the Establishing your Government, the Lord's Supper

Concerning Matters of Fact. 25

was laid aside wholly for several Years: this indeed I reckoned as an Effect of your *Direc-tory*, as you may see in my Book, *Chap. 5. Sect. 3.. N. 3.* And to make it good, I will put you in mind that it orders, *That how often the Lord's Supper shall be Celebrated, may be determined by the Ministers and other Church-Governours.* By other Church-Governours, the Assembly tells us in their *Humble Advice, &c.* are meant Officers commonly called *Elders*. From which it follows, that where there are no such *Elders*, the People must want the comfort of this *Sacrament*; and the Parliament refusing the Erection of such *Elders* in every Parish, the body of the People of *England* were kept from the *Lord's Supper* for many Years; insomuch, that in the Year 1649, I find Ministers meeting together to determine this Question, *Whether there were any Course warranted by the Word of God, wherein Ministers might proceed to the Administration of this Sacrament, as their Case then stood.* I find ten of these Ministers met at *Taunton*, and wrote a Letter, dated *June 13. 1649*, on this subject, to *Mr. Henry Jeanes of Chedzoy*, desiring him, that He would be pleased to take the Question into serious Consideration, and give his thoughts of it: And say they, *We are the rather enclined to desire your particular Resolution there-*
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in, because we understand that you have Administred that Sacrament, and therefore doubt not but you have some way satisfied your self therein. Upon this Mr. Jeans wrote a Piece, publish'd 1650, entituled, *The Want of Church-Government no Warrant for a total omission of the Lord's Supper: or, A Debate of that Question which hath so wonderfully perplexed many, both Ministers and People, whether or no — the Lord's Supper may be lawfully administred in — a Church destitute of Ruling Elders.* He intimates, p. 5. that they had omitted it five, six, or seven years together, and might for the whole space of the remainder of their days: for, saith he, to suppose that we shall never live to see the Church of God here in England settled in a Presbyterian way, is a supposition of that which is neither impossible nor improbable.

II. From this you may observe to what a miserable condition your Directory had brought the People of England, as to the participation of this Institution of Christ.

I do believe Mr. Jeans's Book might do good, and bring some to do what it seems he alone had ventur'd to do in those parts, even to administer the *Lord's Supper*; yet many continued in the omission of it, as appears by the testimony of Dr. Causabon, who

who lived at that time, and has this passage in his *Vindication of the Lord's Prayer*, published 1660, (p. 55.) *Publick Catechising so necessary to uphold Christianity among Men, tho' not so pleasing to itching Ears, as ordinary Preaching is: The use of the Sacraments, which in divers Parishes were formerly duly Administred, are now scarce known or named.* Mr. Boyse may give him hard words for this, as he gives me, but the thing is too notorious to be denied. And when it was thus in *Oxford*, where *Dr. Owen* had the Government, and in *Dublin* till the Restoration, you may imagine how it fared with Country Parishes; whereas therefore Mr. B. would throw this practice of rare or no Communion peculiarly on you; 'tis manifest, that you have only followed the President set you in *England* and *Ireland*, by the body of *Dissenters* in their Prosperity; and they are concerned in it as well as you, tho' I did not address my self to them.

SECT. V.

Mr. Boyse's Excuses for few Communion Examined.

I. IT remains to Consider some things that Mr. B. offers, that seem to extenuate or excuse your Ministers, as to their rare

rare Communion. The first is, *Rem. p. 137.* That Ministers of particular Congregations prepare their own People for it, by visiting them round, Examining every particular Member anew, about their spiritual estate, and making due Enquiry about their Conversation; all which takes up a considerable time. Now to this I answer, that it is the Duty of Ministers to enquire concerning the spiritual estate of their People, when it may be conveniently done; but there is no Obligation on them to examine Men anew before every Sacrament: The Scripture says, *Let a man examine himself, and so let him eat.* Your Directory requires no such Examination; nor is it agreeable to the sence of your own Party; as appears from the *Vindication of the Presbyterianial Government*, by the London Ministers 1649, who own (p. 59.) this Examination or Profession is not required every time a Man comes to the Sacrament, but only at their first admission; and a compleat Member is, by vertue of his first admission, freed from all After-examination, except in Case of Scandal. For your Ministers therefore, on pretence of their extraordinary pains in Examining, to Celebrate the Lord's Supper but once in the year, is, plainly to prefer their own tradition to the

the Command of God, that requires frequent Celebration of this Sacrament.

II. But secondly, Mr. B. alledges, that you were Persecuted, and that made you have the Sacrament so seldom: This he alledges for *Strabane* (*Vind. p. 17.*) but I answer,

First, That Persecution is no Reason for omitting the Lord's Supper, any more than for omitting Sermons; whilst your Ministers could not get opportunity to Preach, they might be excused for omission of this Sacrament; but it is full as easie to draw People together to receive the Sacrament, as to hear a Sermon; and to Administer it to them, as to Preach twice or once a day. If we will be content with the plainness and simplicity with which Christ instituted it; and accordingly we find the first Christians, in the deepest Persecutions, were as constant in the one as in the other, and thought the receiving it then most necessary to fortify their Members with Resolution to endure Torments and Martyrdom. From whence it is manifest your Ministers have a Notion of this Sacrament different from the Primitive Martyrs.

But *Secondly*, I desire you to consider your manner of Administring this Sacrament, concerning which Mr. B. tells us, (*Remarks,*
P. 137.)

p. 137.) that amongst you Every Parish having usually but one Minister, 'tis requisite the Ministers of neighbouring Parishes should assist them on that occasion; and consequently they usually bring their People along with them. I may add, that there are often four or five Ministers at your Sacraments, and sometimes 4 or 5000 People, when only 400 receive: you have likewise usually a Sermon some day before, and the day after. I confess, Persecution is an effectual means to hinder the Celebration of the Lord's Supper in this fashion; for no Government that is jealous of a People, will suffer them to meet or continue together in this manner. But I desire you to remember, that Christ never required these things at your hands, and therefore your omitting the Lord's Supper, because you were not permitted thus to celebrate it, is another instance of your Ministers making void the Commands of God by their own tradition.

Lastly, I believe some of your Ministers might be hinder'd from publick Preaching and Sacraments, for some short time, that is, whilst some of your Brethren were in Arms against the Government at *Pentland-hills* and *Bothwell-bridge*, against whom they never made any publick Declaration or Address that I can learn; but that this continued
for

for any considerable time, or that the inspection was so strict that they might not have Administred the Lord's Supper as our Saviour instituted it, doth not appear, nor is pretended. And it is manifest, that this is only a Pretence, since they were no less negligent in the year 1687 & 88, when they had their full liberty.

III. A third thing offered by Mr. B. is, *Vind. p. 15*, that *I know well enough, that for two Years of the seven, at least, both the Ministers and People were scattered, and had no opportunity of Celebrating the Institution.*

I must profess, that I neither know, nor have heard of any such dispersion of the People or Ministers, as to hinder you from an Opportunity of Celebrating this Sacrament for two years. The *Irish Army* came into this Diocess about *April 1689*, and left it in *August* following; during which time some of your Ministers were in *Derry*, and some in *Scotland*. The People in the Country were then, and for a considerable time after, in a miserable condition, and plunder'd of what they had; but there were still great numbers of them, and in their Circumstances being depriv'd of Worldly Comforts, they needed, and I hope were prepared for spiritual: But your Ministers did

did not afford it to them as they ought to have done; and this I do still make an aggravation of their Negligence, tho' Mr. B. makes it an Argument of *Imprudence* in me to do so: But I desire you to consider the Case, and judge. Mr. Crooke returned after the Siege to *Ballikelly*, where there was still a large Congregation; yet as he had been Negligent for two years or longer before, so he continued unawakened by God's Judgments in the same Negligence, till Summer 1693. Mr. Boyd had the same Opportunity at *Aghadowy*, and yet shared in the same Guilt. Mr. Ferguson returned soon after the Siege, to his Congregation at *Burr*, yet had no Sacrament till Summer 1692. Mr. Craghead returned soon likewise to his Congregation at *Donaghmore*, and after removed to *Derry*, and yet had no Sacrament till Summer 91, as is confessed at large in the *Derry Certificate*; so far were these from going about and Administring to their Afflicted and desolate Neighbours, that they starved their own Flocks, and kept them from this Food of Life. And this they did not only after the Siege, till I came to this place, but in it at that time when continual Deaths before their Eyes ought to have awaken'd them to more Devotion.

III. Mr.

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III. Mr. B. alledges, *Vind. p. 16.* That the Conformists there ought to have a share in this reproof: For those that he *has desired to enquire upon the place could not learn that they Administred it more than the other.* I have enquired of this matter, and am assured by those that Received at that time, that this Holy Sacrament was Administred Monthly in the Cathedral, as was usual, that eleven Clergy-Men received it together, and that towards the latter end, when Wine grew scarce, Dr. Walker reserved a proportion for the Sacrament, and when he apprehended it would not hold out, he declared, That rather than not Celebrate he would mix it. A Practice much more allowable than omitting it: Besides the publick Administration, it was frequently Administred to the sick; And as to the Clergy that remained in the Diocess they behaved themselves worthy of their Character, Travelling on foot many Miles to visit the Sick, Baptise and Preach; And as soon as they could procure Wine (which was not to be had till after the Siege was rais'd) Administred the Lord's Supper, which so many as were not chas'd by the Enemy from their Cures, had done the *Easter* before, and did again *Christmas* after.

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IV. But

IV. But now I must tell you that Recrimination, if true, is a plain Confession of Guilt, and a sign of a desperate Cause ; It may be very proper for a man that has Authority, and is called to it by his Duty, as I take myself to be, to reprove what he finds amiss amongst those that he conceives to belong to his Inspection. But for any one to go about to defend the Guilty by recriminating, is to harden and encourage them in their sins, by finding them out Examples and Presidents for their wickedness, and is in effect to tell them, what they are too apt of themselves to offer as an excuse for the worst of Practices, that *others are as ill as they*. Surely Examples fortify most of the World in Sin, and I am heartily sorry that any one of Credit should point out this way of recrimination to harden them by it. He is very guilty that has no way to clear himself but by blackening another ; and when that is done, without truth, as the case is here, it is a grief to a good Man to think that serving a Party should Influence any to do it.

V. But Mr. B. gives me very hard words (*Vind. p. 15.*) for looking back no further than my own time in my account of Sacraments administred in the Establish'd Church ; whereas I give an account of yours for seven Years. If I had for 30, I do not see any harm
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In it; but the truth was, that many Ministers were dead, and I could not meet with any that readily could inform me. But to satisfy you, that I had no design in this, I will now give you the best Account I can get for these three Years that are omitted. Tho' I suppose all are not come yet to my knowledge.

In the Year 1688 the Sacrament	1	}	12	}	times:
of the Lord's Supper was Ad-					
ministred in the Cathedral,					
In the Parish Churches,	83				
In the Cathedral, in the Year 1689,	12				
In the Parish Churches,	41				
In the year 1690, in the Cathedral,	12				
In the Parish Churches,	39				
	<hr/>				
In all,	199				
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And now I do not see what advantage it was to me to have omitted this, or why Mr. B. should express such resentment at it. St Paul cautions us against *Evil Surmisings*, 1 Tim. 6. 4. And whether the imputing this to *Disingenuity in me* be of that sort, I leave you to judge; if you compare the two years of the Troubles, there is 104 of ours to none among you.

VI. The last excuse Mr. B. makes for your Ministers, is their *Sickness*; this he alledges in behalf of Mr. *Wilson* for *Strabane*, Mr. *Romas* for *Lifford*, and Mr. *Crooke* for *Ballykelly*; but this is no excuse: These were as negligent when well, as sick; and none of them was a year without Preaching several *Sundays* twice. And it is full as easy to Administer the Sacrament to two or three hundred, as to Preach a Sermon. It is usual for 3 or 4 of your Ministers to assist at Neighbouring Sacraments, and one assistant would have prevented any disappointment of the People, which Mr. B. says (*Vin. p. 16.*) hapned twice at *Balindree*. Ministers that are infirm may very lawfully omit one of their Sermons on the *Lords Day*, and Administer the Sacrament in lieu of it; In which Case there is no hardship on them, since the People give it to one another amongst you, without any blessing at the delivery to each: Neither doth your *Directory* require the Minister to make any Exhortation whilst the People are receiving, nor after they have received, only says, he *may in a few words put them in mind, &c.* And therefore whilst your Ministers make two Sermons a-day, and yet pretend disability for Administring the *Lords Supper*, we must reckon this another instance of your making void the Commands of God by your own Tra-

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Tradition. A Sermon that justles out the Sacrament, is a Human Invention, as much as Alms that hinder a Man from relieving his Parent, *Mark 7. 11.*

VII. These are all the excuses that Mr. *B.* seem to have made for you, and I doubt they will appear very slender in the eyes of God; when he calls your Teachers to an account for their Stewardship in dispersing the Misteries of God. It had been much more proper methinks for a Christian Minister to have re-proved you for your negligence, than to have denied plain *Matter of Fact*, and pleaded such Excuses.

Mr. *B.* doth both in his *Remarks* and *Vindication*, object to us the Diocess of *Down* and *Conor*; I think he has little reason to do it to *Me*: But I must now tell you, that the neglects there were neither so Universal, nor unexcusable as these of your Ministers have been in this particular; and had you been in *Chancery*, *Michaelmas* Term last, you would have heard as much said for the most negligent there, as Mr. *B.* has written for your Ministers: which only shews, that Money and interest will find colours for every thing. But the negligence of your Ministers sufficiently shews the want of Discipline amongst them; and that the Inspection of a Bishop would do them no harm: And I hope this *Admonition*

will not hurt you, nor them. I shall think I have done a good work, and thank God for it, if I can awaken you to more care for the future; and reckon that the nearer you come to the Scripture-Rule, the nearer you will come to us, and there will be the more hopes of an Union, which I shall always heartily endeavour.

Sect. VI.

Concerning the Reading the Scriptures.

I. **T**HE third *Matter of Fact* in dispute between Mr. B. and Me, is concerning your *Reading the Holy Scriptures*. The words he excepts against are these (*Disc. Chap. 3. S. 3. N. 3.*) but the most sad and deplorable defect of your performances of this Duty is your casting out the Word of God from most of your *Publick Assemblies*, directly contrary to God's Institution and Ordinance for the Instruction of his Church, insomuch that in many of your Meetings, setting aside a Verse or two for a Text or Quotation, at the discretion of the Minister, the voice of God is never publicly heard amongst them ——— And in all the Meetings in the North of Ireland in a whole Year perhaps there is not so much Scripture Read, as in one day in our Church ——— And 'tis a sad thing that a man may go to most meetings, many years, and

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and never hear One entire Chapter read in them.

The things Asserted here, are,

First, That the Reading of the Word of God, as God Instituted and Ordained it for the Instruction of his Church, is cast out of most of your Meetings. I shewed, that God ordered his Word to be read *Regularly and in Order*; and that this Reading of it is cast out not only of most of your Meetings, but out of all of them, there not being one of them that yet appears to have read either Testament through in 30 Years before the writing of my *Discourse*, or indeed ever that I can learn: And therefore till I see good Vouchers that the Word of God has been thus Read, I think there can be no question of the Truth of this Fact. It is not only the manner of Reading is here in Dispute, and denied by me, but the thing it self, of which we can never be sure without the Manner be settled; for when there is a certain method for Reading the Word of God, as in our Church, we can be sure that it is Read: But this is ~~so~~ far otherwise with you, that no man that ever I yet met with, or could have an account of, could vouch that he heard so much of the Bible read in your Meetings in his whole Life as is read in the Cathedral of Derry every Year, and in many other

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Churches; and ought by our Rules to be in all. Now when a Man has been a Hearer 50 years in your Meetings, and cannot affirm, that ever he heard two intire Books of the Bible read in them, I reckon that the Word of God, as God requires it for the *Instruction of his Church* is cast out of those Meetings, and that they act directly contrary to his Command. Therefore except Mr. B. produce Vouchers, that in most of your Meetings, the whole Word of God, or the most material parts of it, have been read in a competent time, he will never acquit them before God or impartial Men, of this fault: If the Books that have been Read, and the time be specified, the Truth will then appear; but without this I shall look on any general assertion as a subterfuge, and a declining the light.

I I. The Second thing asserted by me, is, That in many of your Meetings, setting aside a verse or two for a Text or Quotation, at the Discretion of the Minister, the Voice of God is never heard. This is owned by Mr. B. to be true, in effect, as to the Winter-Quarter in most of your Meetings (*Rem. p. 92.*) but how far this Winter-Quarter is stretched, wants being cleared; for some have stretched it very far: And as to those that he affirms now to Lecture in Winter in this Diocess, I desire to know how long they have thus Lectured. Last Winter I believe they

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they did, but I must see a good Voucher before I believe that either all of them Lectured any part of every Year before, or all but one, constantly in the winter.

Secondly, You have Meetings in the Afternoons, as well as in the mornings, and the Scriptures ought to be read in them, but in these you have only a Text and Quotations; and therefore what I affirmed, is true, not only of many of your Meetings, but of one half of them all.

III. The Third thing opposed by Mr. B. is, That perhaps in all the Meetings in the *North* there is not so much Scripture read as in our Church in one day. To prove this, I took Mr. B's own Concessions (*Rem. p. 92.*) and according to them, shew'd, that there was really four times more Scripture Read in our Church in one Day than in all the Meetings in the *North* in a Year. But he seems not willing to stand to these Concessions, and farther excepts (*Vind. p. 9.*) that eleven *Psalms* which I reckon as *Chapters read for Instruction*, were *Forms of Thanksgiving*. But I answer, That these agree very well together; the Apostle having Commanded us to Teach and Admonish one another in them at the same time we speak or sing them; as appears from *Ephes. 5. 19.* and *Col. 3. 16.* And indeed it is manifest that the *Psalms* were written for Publick Instruction, as well as for Publick Thanksgivings

ings and Prayers: Twelve of them bear the Title *For Instruction* before them, as most of them are called *Prayers*, *Psal.* 72. 20. &c.

Thirdly, He will have Two Chapters allowed for Quotations in your Sermons every day; but I particularly excepted Quotations from the account. And quoting Scripture is not Reading it, nor is that the way God appointed his Word to be Read, *Deut.* 31. 10. Nor did the People of God so Read it: Nor doth your *Directory* prescribe this as Reading but Preaching. Lastly, no body *knows* what or how many these are, or how they are applied; all these depending on the Discretion of Your Ministers: But after all, he makes his Computation, and concludes, that in a whole Year there is near as much Read in your Meetings as in two Days in our Church; for saith he (*Vind.* p. 10.) *In the Nine Meetings of this Diocess there are Read in a year 1287 Chapters; of which 936 are Quotations: and in one day in our Church but 714 which is a little more than half what is Read in those Nine Meetings in the whole Year.* This is truly his Conclusion; and I value your time more, than to dispute about it, and therefore let it stand so.

IV. The last thing I asserted in this matter was, That a man might go to most Meetings many Years, and never hear one intire Chapter Read in them: What has been done may be

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be done; and I have met with several that have thus frequented Meetings several Years, and could not say they had heard an intire Chapter Read at a time: I sent one to enquire, and he returned an account only of six Verses read for a Text to the Lecture; and I have been informed, that usually no more were read. And therefore whereas Mr. B. asserts (*Rem. p. 92.*) that usually a whole Chapter was read; this may be true, since my Book; but that it was otherwise before, is Notorious. But when it appears what Books have been Read in each Meeting every Year before, 'twill be easy to judge how much has been read each Lords-Day; and without this, it is impossible to judge exactly of it; and till I see particular Evidence to the contrary, I must suppose that what hapned in these times when I sent to enquire, was what was usual. Upon the whole, the slight you put on the Word of God, by throwing it out of your Meetings, when you cannot have time to put your own Glosses on it, your allowing two hours to your Sermons, and not ten Minutes to the Reading God's Word, are faults that Mr. B. may endsavour to palliate, but will never solidly justify. The true way to answer them is to mend them, and I am heartily glad to hear that you have made some progress that way, tho' far from what is requisite.

Sect.

SECT. VII.

Concerning the Mysteries of Religion.

I. **A** Fourth Matter of Fact denied by Mr. B. is, That a man may frequent your Meetings all his life, and yet have no security, or hardly possibility of Learning from your publick Teaching, all the great Mysteries of his Religion.

I laid before you in my former *Admonition*, p. 17. the excellent Method our Church had taken to secure the Publick Teaching of all the great Mysteries of Christianity to all her Members, by appointing a certain time in the Year for each of them; whereas there is no such Rule or Order for your Ministers: And whereas Mr. B. asserted there was an obligation put on you by the *Directory* to teach all those mysteries, I shewed he was mistaken; and he now contends (*Vind. p. 12.*) that you need none *besides the Scriptures*: which is (as I shewed in my *Admon. p. 20.*) a very great defect since the Scriptures require we should have such a Rule besides.

II. *Secondly*, I shewed, that I had examined and put it to many of your perswasion, whether they ever heard any of your Ministers that professedly made a whole discourse on the
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the *Trinity, Conception, Nativity, Resurrection or Ascension of our Saviour*; or on his sending down the *Holy Ghost*: And I did, and do profess, that I never met one Man that could satisfy me in it, or assure me, that his Minister had done it: And I concluded from hence, that it was a most dangerous matter to leave these things to mens choice.

III. To this Mr. B. replies, *Vind. 11.* that I overlooked the plain Evidence, nay, the Demonstration he produced against the truth of this charge in these words, That your people are in Publick Teachings yearly Catechised, in which Exercise all the Mysteries of the Christian Religion are Explained to them. But I answer,

First, That I did not overlook this, but particularly answered it, where I thought most proper, *Admon. p. 23.* and shewed that there is no Rule in Your Directory, that requires your Ministers to examine either Privately or Publickly; so that their performances in this point are meerly Voluntary, and therefore their Hearers can have no security by this.

Secondly, I added, that your Directory doth exclude Catechising from being any part of God's Publick Worship; either Ordinary or Extraordinary; as appears from the preface to it, which proposes it as rules for all parts of Publick Worship; and likewise from the
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Title, which pretends the same: And yet the book says not one word concerning Catechising, but excludes it by excluding our Common-prayer Book, that requires it as a part of publick Worship: so that amongst you, whatever Mr. B. pretends, Catechising is *No Publick Teaching*, nor are your people, by any rule that I know amongst you, obliged to attend it in publick; and this I reckon as another inexcusable defect of your *Directory*.

Thirdly, Your way of Catechising is not sufficient for this purpose. Mr. B. describes your manner of Catechising thus, *Rem. p. 85. They divide their Parishes into so many Districts, and accordingly for every District once a Year, they Publickly appoint the time and place when they intend to Catechise them, and accordingly go thro' the whole Catechism with 'em.* I will add the account I had of this matter from good hands. *The Dissenters practice in Instrutting and Examining the Younger sort, is in this manner. The Minister has a Meeting for this purpose in six several places in this Parish, and Examins once a Year in each place. His Method is to take four or five heads of their Catechism, and to ask questions concerning them, and expound them; according to which method, if they took the Catechism in Order, which yet I do not find they do, the Minister would be at least*
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ten Years in going over the whole of it in one place.

Let us suppose then a man constantly to attend Catechising in his District, once a Year, yet it is impossible the Minister should teach him all the Mysteries of our Religion sufficiently, at one time ; and if he take one Mystery at once, which is as much as he can do, if he explain it as he ought, you see what it comes to : He has no security of hearing them all explained at any time, your Ministers not being bound to any method ; and if they should bind themselves to one, yet so many years are required to go thorow them, that a man has no security to live so long. But further, I find that Catechising is generally amongst you only in Order to a Sacrament, and whilst there are no Sacraments Administered, there is usually no publick Catechising ; and then Judge in what condition those places were that wanted Sacraments, for Seven, Ten, or more years. And perhaps to avoid the trouble of examining, was the very reason that there were none Celebrated, as Mr. B. himself partly confesses. The truth is, this seems to me a meer pretence set up to excuse your Ministers for their Negligence in Preaching the Gospel ; that is, the greatest, the highest, and most necessary parts of it ; it being plain, that a man may remain ignorant

ignorant of them all his life, notwithstanding your publick Teaching, whatever Mr. B. pretends to the contrary.

IV. But *Secondly*, He objects, that your Ministers most frequently insist on the particular mysteries of the Christian Religion (*Vind. p. 12*) and quotes a passage from one of them, affirming it and taxing me most severely for asserting the contrary. But I Answer, These are but general Affirmations of the Persons accused, without any particular proof. I told you in my *Admonition*, p. 18. That the *Greatest Mysteries of the Gospel*, are the *Conception, Birth, Passion, Resurrection, Ascension, and final coming of our Saviour to judge the quick and dead; the Doctrine of the Trinity, in whose Name we are Baptized, and the descent of the Holy Ghost*. Let me add to these, tho' they are included in them, the *manifestation of our Saviour to the Gentile World*, which the Scriptures reckon a great Mystery, the *Communion of Saints in one Catholick Church*, and the *Doctrine of Repentance and Forgiveness of Sins*. Each of these are, and ought to be at least once, or twice a Year solemnly and professedly taught in our Church, at their proper and appointed times, and in the Explanation of our Catechism: so that we are sure that at least we shall hear them so often. Now to know whether

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whether Your Ministers or Ours preach the Gospel most Diligently, Faithfully and Expressly: it is not sufficient to say in general that you do it often, but we must know how often each Minister has solemnly, professedly, and in a full discourse explained and enforced each of these Mysteries.

V. For *Secondly*, it is not sufficient for one to pretend that by the by, and on occasion they have touched these Mysteries; for they are of that nature and moment, that people ought to be taught, that these, and none else, are the peculiar Mysteries of the Gospel; that all other Knowledge or Preaching is of little value in respect of teaching these; and the Ministers that teach them plainly, diligently, and solidly, are the true Preachers of the Gospel; and those that preach them slightly and seldom, are unfaithful Stewards. That each of them is of that consequence, that to explain them, prove them from Scripture, enforce them, and press and shew the Benefits and Effects of them, requires frequent and particular sett Discourses upon them; and the least that can be expected is, that they be handled once every Year solemnly, fully, and professedly.

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And here let me desire you to recollect your Memory, and consider, whether you have heard each of these treated thus before my Book appeared: if you did, you have reason to think your Ministers preached in earnest the Gospel to you; but if they omitted any of these, if they did not give you at least one Sermon on each of these great Articles in a competent time, they omitted so much of the Gospel, and were unfaithful Stewards of the Mysteries committed to them, and must be judged so if they continue in this Neglect. I shall be glad if they amend it, but am sure the Order in Our Church provides better against it.

VI. We hear Complaints every day as if the Gospel were not preached in Our Church; we are *reproached as if we taught little but Morality*; and Mr. B. talks of *Desolate Congregations amongst us*. Now, while these Mysteries are Solemnly, Constantly, Solidly, and Professedly taught at least once a Year in every one of our Churches, bating Accidents of Sicknes, &c. Judge with your selves how unjustly we are accused, and what ill terms I should have received, if I had charged you with such a Crime, when your Innocency was so demonstrable: But till you produce as plain,
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certain, and obligatory a Rule for the teaching of them, as I have done amongst us, you can never be so secure of learning them from your Ministers publick Teaching as we are. I must profess again that I have put it to many of you my self, and have got others to do the same, and could never be assured that they heard one Discourse professedly on the *Trinity*, *Conception*, *Nativity*, *Resurrection*, or *Ascension* of our *Saviour*, or his sending down the *Holy Ghost*; much less one or two every Year, as it is with us. And till Mr. B. produce Vouchers of the times and places, I shall believe those that have been thus put to it, would have told a thing so remarkable, and in which the Honour of their Ministers is so much concerned, if they could have done it with truth.

VII. *Fifthly*, Those people that have for many years complained, that Christ and the Gospel was not preached amongst us, may justly be suspected not to understand what the Gospel is: And whilst they accused us of preaching nothing but *Morality*, I am afraid that they reckon these *Mysteries*, and our pressing the necessity of a good Life from them, only dead and moral preaching, and that they expect some greater and more spiritual Mysteries from us:

But if any pretend to such; they are unfaithful Teachers, and fall under the Apostle's Censure, *Gal.* 1. 8.

VIII. Lastly, Let me say one word to you of our own Communion. You see (my Brethren) what an excellent Order our Church has establish'd to secure your being taught all the Mysteries of the Gospel, by appointing a peculiar time of the year for teaching each of the principal of them: This way of keeping the great Works and Mercies of God in memory, is what Nature teaches us as the most effectual method, and it is also approved by Presidents in both the Old and New Testament, and is of such force, that Experience shews us that this one Rule, well observed, has been the principal means of preserving Christianity in the worst of Times, and under the most barbarous Tyranny and Persecution of the * *Turks*; and therefore let me entreat you

* Dr. Smith, in his present State of the Greek Church, owns, That he admir'd whence it came that so few of the Eastern Christians were proselited to Mahometism, considering their Circumstances, and concludes, p. 14. *Præsens satia edoctus tandem dedici, &c.* At last being on the place, I learnt that the solemn Observation of Festivals and Fasts, by God's assistance, prevented the whole East from falling entirely from the Christian Faith; chiefly, if not only by means of these the Christian

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Religion triumphs over so many most cruel Contrivances, being secured and fenced by this as by a holy Charm against the poison of Mahometism; for by the return of these Feasts, which are celebrated with great Crowds, with an holy Emulation, The History of the Birth, Death, and Resurrection of Christ, and the rest of the Mysteries that make up the sum of our Religion, are brought to their memory, &c. And he observes, that the History of the Apostles and Martyrs, with the Courage and Patience represented in the days of their commemoration is that which arms them with Courage to endure all the Cruelties and Persecutions of the Turks.

Sir Paul Ricaut speaking of the Constancy of the Greeks in the Christian Religion, has these words, p. 15. If any Art or Policy can be said to have place over the Affections of the People, none seems more efficacious than the strict observation of their Fasts and Feasts of their Church, by which the People are taught, as in a visible Catechism, the History of Christianity, more (I dare say) than by their ill-composed Sermons. or repetition of the Scriptures in the vulgar Tongue; for being severely imposed, and observed with much Solemnity, they affect the Vulgar with an air of something Divine.

you, as you love your Saviour, and expect a share in the Happiness of his Kingdom, that you would diligently observe those times appointed by the Church for the instructing you in the Mysteries of his Kingdom; whilst you do so, you are sure that you will be fed with the true Bread of Life, the old and substantial Articles of your Faith, that are able to save your Souls, and will not be led away with every Wind of Doctrine, or new coined

Mysteries of great Pretenders: Therefore let neither the Abuses or Arguments of your Adversaries discourage you, nor much less Covetousness or Laziness divert your attendance: And remember, if at any time your Ministers do not teach them, it is contrary to the Order of our Church, and proceeds generally from your Non-attendance, and then you only are guilty of the Neglect.

SECT. VIII.

Concerning the Catechism.

I. **A** Fifth Matter of Fact denied by Mr. B. is, That *hardly one in ten get your Catechism by heart, nor one in five hundred retain it.* This I proved by my own Experience, and can by the Testimony of many Witnesses that were present at the Tryals, to which Mr. B. replies, *Vind. p. 13.* That *this is to be imputed to the sullenness, or the bashfulness of those I examined.* But I found no such thing as bashfulness in them; and as to sullenness, many of them were under obligations to me, being my Tenants, or otherwise obnoxious; and they generally endeavour'd to answer, but could not remember either the Words or Matter. I got several to make the same
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Experiment, and they returned me the like account.

II. Mr. B. alledges that there are in the Parish of *Derry* two Meetings, *And in those two Congregations 600 can give a good account of, and repeat the Assembly's Catechism.* To this I reply,

First, That this tryal is since my book, and doth not come home to the time of which I speak: I am glad if so many can do this, and believe my Book contributed to it.

Secondly, There are in those Meetings 2400 Hearers in their Rolls, and then after all their Labour and pains, only one in four has gotten it.

Thirdly, There are many in this Parish that do not enter themselves in your Books, and yet go to your Meetings and no where else; there is no account of these, who are the most ignorant.

Fourthly, Here is no account of the whole District that depends on these Meetings, of which 600 is not the tenth, if the twentieth part.

Fifthly, A Catechism is chiefly designed for the ignorant, and such as cannot read; and here is no Voucher that one such has it, and they generally speaking are never like to get it; so that Your Catechism is useless to those to whom it is most necessary.

Sixthly, Here is no assurance how many of these will retain it for any considerable time: An Experiment has been made of this, and a Man of good Natural parts has not been able to retain it a Month after Examination: I am sure some Eminent Persons of your Perswasion could not give an Account of it sometime before I Published my Book. I accidentally discoursed four or five of them about repairing a burying place, and prov'd to them, that it was a duty so to do, from that question in your Catechism, *What benefits do Believers receive from Christ at death?* To which the answer is, that *The souls of Believers are at their death made perfect in holiness, and do immediately pass into Glory, and their Bodies being still United to Christ do rest in their Graves till the Resurrection.* Therefore to expose their Bodies to Doggs or Swine, or any other Indignity, is to affront Christ to whom they are United. They seemed surprized at this; and as I understood afterward, did not believe me till they went and consulted the Catechism: From whence I concluded, that they did not know, or believe the Doctrine thereof; much less remember the words, which indeed I did not expect from them.

Lastly, I do not believe your Ministers can certainly tell who have the Catechism, and who

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who have not. The Questions they ask are so few of each, and so confin'd to one head (as I am informed) that perhaps there are very few for whom they could vouch on such Examinations: And often the Persons guess before-hand in what place of the Catechism they shall be Examined, and prepare for it. Upon the whole, I am afraid my conclusion is too near a Truth ; and I am confirmed in it by experiments every day : In which I do not expect the repeating the Catechism, but the *Lords Prayer* and *Ten Commandments* and *Belief*, which many either never learned, or have forgotten. These then are not *rash or mistaken Accusations*, as Mr. B. alledges (p. 11.) but the effect of Tryal and Certainty. I can very well distinguish between silence and ignorance, whatever Mr. B. suggests. All that he alledges to justify his pretences, is (*Vind. p. 2*) That *Any one that considers the Genius of that people, and their particular dissatisfaction with his Lordship, will be easily inclined to believe this to be the genuin account of the matter.* I do believe your Ministers whom I have reprov'd, are angry at me ; and some (I am informed) in this Country pray against me by Name in their Pulpits ; and those joyn with them that are deep in your Interests, as it is a Faction, rather than a Religion. But I thank God, I do not
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find any such dissatisfaction as Mr. B. would have the world believe. On the contrary, I find great respect from the Pious and Humble; and many have been so far from *Sullenness*, when I have discoursed them, that they have even with tears bewailed their ignorance. So that I do not find all the Endeavours that have been used, or the Misrepresentations spread either by Mr. B. or your leading men have been able to hinder, in a great measure, the effect of my Book; and even they that are most angry at it, are forced for very shame to mend several things; and some have had their Eyes opened by it; and do not only frequent their Parish Churches, but Communicate in them.

These are all the *Matters of Fact* of which I took Notice in my *Admonition*, and you see (without troubling my self with any other Informations than those Mr. B. has Published) the truth sufficiently appears in every particular: Yet he is not content with these, but renews several others which I passed over, either as not material, or so apparently true on my part, that they needed no Justification: Yet since he has insisted on them again, I will take Notice of the most material.

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Sect. IX.

Concerning Bodily Worship.

I. **S**ixthly, Therefore he reckons it as a mistake in *Matter of Fact*, that I affirm, that *The Directory Excludes all Bodily Worship*; These he quotes as my words, *Dis. p. 128.* and *Vind. p. 23.* Tho' these are not the very words I used, yet I will shew there is no mistake in them.

First, Then the Composers of the *Directory* own no Worship of the Body, as requisite in the Service of God; nor do they require any either in general, or particular; and for this, I urge not only their omitting it in general, but their leaving it out in these particular places; where if they had believed it a Duty, they could not without the greatest unfaithfulness have passed it over. If any place of Scripture require *Bodily Worship*, certainly the First or Second Commandment must do it; and Mr. B. owns (*Rem. p. 107.*) that in the Second Command, *These External marks of our Inward Reverence, when we offer up our Prayers and Thanksgivings*, are required by God. But if you look into your Larger or Shorter Catechism, the *Assembly* owns no such Duties to be required in those
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mandments, or so much as hints at them: Nay, in the particular and large Catalogue of Sins Forbidden in them, there is not so much as *Irreverence in Publick Worship* mentioned. Look likewise into the *Confession of Faith*, Chap. 1. where Religious Worship is handled, and there is not the least mention made of *Bodily Adoration*, tho' that only be called *Worship* in Scripture; as I shewed *Dis. Chap. 4. Sect. 1. N. 6.* and I do not find that it is denied: Therefore if the *Assembly* thought it still to be a Christian Duty to Worship God with the Body, it was great unfaithfulness in them to omit it in all the places they treat of Religious Worship in their *Directory, Catechism* and *Confession of Faith*.

II. *Secondly*, They positively forbid it in one place where it was most proper, that is, in our first appearance in Gods peculiar presence in the Publick Assemblies. To this Mr. B. answers (*Rem. p. 108.*) That this Order was only *Levelled against the Custom of Bowing towards the Altar*: Which is a plain mistake, for it forbids *All Adoration or Bowing themselves towards one place or other*; therefore not only towards the Altar.

He alledges *Secondly*, *Rem. p. 109.* That the *Assembly* forbid *Bowing* should be used by the People as they entered the Church, because they

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they supposed such External Adoration should be only used, when some part of Publick Worship was to be performed. But I answer, They supposed in this, that which neither they or Mr. B. have proved from Scripture, or I believe ever will be proved; since Adoration is to be used in the Congregation, not only to signify our joyning with them in Publick Prayers or Praises, but likewise to declare that we come into the Assembly as Worshipers, not Spectators, and to stir up and prepare our hearts to meet our God: Every good Man comes there with a design to appear in God's presence, and with expectation to receive a Blessing from him in the answer of his Prayers; and ought to have his heart affected with this, when he enters especially. And tho' no Publick Worship is performed by the Minister at that time; yet he that enters ought to acknowledge by Adoration his Belief of God's presence amongst a People met to Worship him, and exert an act of submission in his mind, and certify it with his Body, and joyn some short Prayer or Ejaculation with it: And when I see a Man who comes into an Assembly thus prostrating his Body, and lifting up his hands and eyes to Heaven, to suppose that this is separated from a mental Act of Worship, is as uncharitable as
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El's censure of *Hanna*, when she thus prayed privately in the Tabernacle. And therefore 'tis very unreasonable which *Mr. B.* requires (*Re. p. 107.*) That I should prove *Meer Bowing the Knee, &c.* When there is no other part of Worship offered, neither Vocal nor Mental, is yet made in Scripture a part of Worship. Since I suppose Bowing our Knees in a Publick Assembly is a sign of our sense of God's presence, and our inward submission to him, which it signifies and testifies to all present, tho' no other part of Publick Worship is at that time performed by the Minister. Without this Inward sense, it is Hypocrisy, not Worship; And so are all our Praises and Prayers when separated from this *Mental Devotion*, being only parts of Worship as they signify our sense of God's Excellency, and our desires to be assisted by him: And if *Bowing the Knee, &c.* signify our Submission and sense of God's Sovereignty, as Universally, Certainly, and Explicitly, as Praises do our sense of his Excellencies; the one is as proper a part of external Worship as the other. And indeed only bending the Body is called Worship in Scripture, as I shewed in my Book; and it would seem to me, by *Mr. B's* denying it to be a proper part of Worship, that he will not allow the Scripture to call things by

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by their proper names, but will set up his Reasons against the Letter of it; as I have observed him often to do. To conclude, That the Assemblies of Christians are places for secret Prayers of each apart (when they do not interfere with any Publick Office, as well as for Publick) appears from the whole tenour of the Scripture, and the constant practice of the Churches of God Antient and Reformed. And that those secret Prayers ought to be offered with Adoration, as well as the Publick, is likewise manifest. And therefore the *Directory*, by forbidding Adoration at our first coming into Church, has excluded it where it was most proper.

III. But Thirdly, I take it for granted, that when an Old Law or Rule is laid aside, and a new substituted in the place of it, all things contained in the Old repealed Law or Order are laid aside, which are not contained and again enjoined in the New. By which Rule the *Directory* doth plainly exclude all *Bodily Worship*: For in the Preface to it, we are told: that *They resolve to lay aside the former Liturgy, with the many Rites and Ceremonies formerly used in the Worship of God, and have agreed on this following Directory for all the parts of Publick Worship at Ordinary and Extraordinary Times.* Here then the Liturgy, with all the Rites and Ceremonies

nies used formerly in the Worship of God are laid aside ; not only our Praises, Prayers, &c. are excluded, but all the Rites and Ceremonies with which they were performed, such as *Kneeling, Standing, &c.* And instead of these, we are oblig'd to no more than is ordered in the *Directory*. Prayers, Praises, &c. are there indeed Ordered, and the way of performing them prescribed, but not a word of *Bodily Worship* ; and therefore it is plainly excluded among the other Rites and Ceremonies that are laid aside.

IV. All that Mr. B. alledges, to prove that this Bodily Adoration is required by the *Directory*, is, (*Rem. p. 109.*) That it requires such as come into the Congregation after Publick Worship is begun, *Not to betake themselves to their private Devotions, but Reverently to compose themselves to joyn with the Assembly in that Ordinance of God that is then in hand ; which can import no less than putting themselves into a bodily posture, most suitable to that Ordinance.* But I answer, This passage imports no such thing ; the *Assembly* has nowhere explained *Reverence* in this sence, or given the least reason to believe that they thought one posture more suitable to one Ordinance than another, except *Sitting at the Lords Supper* ; which posture they seem to

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to approve thro' the whole Service; for they require those that come in *To take their Seats or Places*; which in common acceptation is to sit down, and they never require them to rise. It was therefore incumbent on Mr. B. to prove that by *Joyning Reverently* in Prayers or Thanksgiving (for Example) is meant *Standing* or *Kneeling* at them, or else this is no Vindication of the *Directory*.

But Secondly, We are not left to guess what is meant by *Joyning Reverently* in the Ordinance then in hand; The Sentence immediately going before explains it, where the *Assembly* tells how the people are to *Joyn in Publick Worship*, even by forbearing to read any thing — *Abstaining* from private *Whisperings*, *Conferences*, *Salutations*, or doing *Reverence to any Persons* — *From all gazing, sleeping, and other indecent behaviour which may disturb the Minister or People* — This is the way they are to joyn in the Service of God. But not one word of putting themselves into a *Bodily Posture* most suitable to the Ordinance that is in hand. It is plain therefore, as I said before, that they excluded these when they laid aside the many Rites and Ceremonies used formerly in the *Worship of God*, and never restored them.

V. Let me add further, That *Reverence* and *Worship* are very different things: We ought to behave our selves *Reverently* to all our Betters, and at all times: But *Worship* is peculiarly to our Superiours, who have power over us. And as the things are different, so there are different outward Acts that express them, and neither Your *Directory*, *Confession of Faith*, or *Catechism*, or any other Authentick Rule that I know of amongst you, require any one visible Act peculiar to *Worship* in Your *Assemblies*. Nor do I see by what Authority your Ministers can exact it from their People, where they pretend to Conform to the *Directory*; nor can it be pretended that the Composers of it forgot this: For it is manifest that they remembred it so far as to forbid all Adoration, where it was most proper, that is at our coming into the Assembly, and never require nor allow it any where after.

VI. *Thirdly*, What I have said concerning the sense of the *Assembly* that Composed your *Directory*, is agreeable to the Notion Dr. *Twiss* their Chairman had of this Matter; as appears from his Letter directed to Mr. *Mede*, dated *July 27. 1635*. 'Tis the 59 in the Collection: In which he gives this censure of Bodily *Worship*, *The Lord requires*

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requires the true Worshippers should Worship him in Spirit and Truth in distinction from Worshipping him either at Jerusalem, or in the Mount the Woman spake of; but as to the outward gestures, I doubt I shall prove a Novice as long as I breath, and we affect not to make Ostentation of our Devotion in the face of the World; the rather because thereby we draw upon our selves the censure of Hypocrisy: And sometimes if a Man lift up his eyes he is censured as a P. I confess there is no outward gesture of Devotion which may not be as handsomely performed by as carnal a heart as breaths.

And in his thirteenth Letter, being the seventieth in the forementioned Collection, he adds, And as for outward Complements, nothing more pleases a Natural Man in Religious Worship, and he finds himself apt enough in it, yea, far more apt than he who knowing and considering that God is a Spirit, and they that Worship him must Worship him in Spirit, are most carefull for the performance thereof; Whereupon while their Minds are intent they find themselves not so free for outward Complements; the care whereof is apt to cause avocation and disturbance in that unum necessarium.

Hence in the same Letter he blames himself for being prevailed with to rise up at the solemn Glory given to the Father, Son, and

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Holy Ghost, and commends one that could never be perswaded to it.

Thus you see how the *Prolocutor* of the Assembly ridicules Outward Worship, under the Names of Outward Postures and Complements. You find himself likewise alledging, in opposition to it, our Saviours Command of *Worshipping in Spirit*, Jo. 4. 24. And the very same Arguments that I mentioned, and Answered in my Discourse, Chap. 4. Sect. 3. Plainly intimating withal, that it is a piece of Ostentation to use these *Acts of Bodily Worship*, a sign of a carnal heart to be pleased with them; and to neglect them, a sign of an Heart intent on God's Spiritual Service. Yet Mr. B. gives me very hard words for Answering these Arguments, alledging (*Rem. p. 125.*) That he never heard any *Dissenter* alledge such trifling Reasons,—— That *I framed them myself*; and intimates, that few can be of so *Sottish an Opinion*: And yet you see the Chairman of Your Assembly offered these Reasons, and Mr. Mede answered them Sixty Years ago, as trifling and sottish as they are in Mr. B's Account: And perhaps his declaring himself of these, and other as odd Opinions, was one reason made the Parliament name him for Chairman. I wish
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he had not influenced them to lay aside all Bodily Worship in the Service of God.

VII. *Fourthly*, The Directory excludes *Bodily Worship* by imposing Sitting at the whole Office of the Administration of the Holy Sacrament, even at those Prayers and Thanksgivings that are most properly Christian, and peculiar to the compleat Members of Christ's Church. The words of the *Directory* are these; *The Table being decently covered, and so conveniently placed, that the Communicants may sit about it, or at it, the Minister is to begin the action, with sanctifying and blessing the Elements.* Here you see the Communicants are to sit about the Table, or at it, whilst the Minister begins the Blessing and Thanksgiving. Mr. B. replies two things to this (*Rem. p. 113.*) First, That Sitting during the time of receiving the Elements, is supposed, *tho' not enjoined by the Directory.* But *Supposing* in this Case is *Enjoining*; otherwise our Liturgy doth not enjoin *Kneeling* in the Act of Receiving: For the words of it are, That the Minister shall deliver the Elements to the People, *into their hands, all meekly kneeling.* This (according to Mr. B.) only *Supposes* the People to *Kneel*, but doth not enjoin it; but it is manifest, that in these Cases to suppose that People Sit or Stand, is equivalent to Im-

posing, because if they do not sit or stand, they do not conform to the Order.

But Secondly, He alledges, That this imports *No more, than that the Table must be placed, that the Communicants may sit about it, but that they must actually sit during the Blessing or Thanksgiving, is no where affirmed, much less imposed.* But I answer, It is as much supposed, and consequently enjoined, that they should sit during the whole Action, as during the Receiving: That they must sit sometime is plain; the Question is, when? All indifferent Persons will understand it to be at that time where it is mentioned; that is, before the Minister begin the Action. And the whole *Directory* supposes both Minister and People in the same posture throughout, and gives no Order for altering it when they come to distribution or receiving; which they would in all reason have done, if they had meant that they should Bless and give Thanks in one posture, and receive in another.

Let me add, That the President and Practice they had before them was contrary to Mr. B's Interpretation; I mean the Church of *Scotland*: The Doctrine, Worship, Discipline, and Government of which they had sworn to preserve in their Covenant. Now, in the Liturgy of that Church, which
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is plainly their Precedent in this part of the *Directory*, (as any one will see by comparing them) the Order is conceived thus; *The Exhortation ended, the Minister cometh down from the Pulpit, and sitteth at the Table, every Man and Woman likewise taking their Places as occasion best serveth; then he taketh Bread, and giveth Thanks; And after all, the Action thus ended, the People sing the 103 Psalm, or some other of Thanksgiving; which ended, one of the Blessings before-mentioned is recited, and so they rise from the Table.* Here is Sitting enjoyned throughout. Thus you have understood the *Directory* hitherto; And thus your People have practised to this day: And in this the *Assembly* were sworn to preserve you. And this I did say, and must say, hardens you against *Reverence in the other parts of the Worship of God.* For if Sitting be a suitable posture for offering up the most solemn Prayers, Thanksgiving, and Praises to God, and such as are peculiar to Our Religion, as Christians, they certainly are suitable to all others. And yet this the Church of *Scotland* and *Assembly* have determined to be suitable. And therefore Mr. B. is very unreasonable, when he asserts, (*Vind. p. 31.*) *That He is no more obliged to defend any particular Persons in that posture, that indulge it*

out of Sloth, than I am to defend the toying or laughing that is too often used in our Church. This he repeats out of his Remarks, but the case is not parallel.

For First, We have particular Canons against all such Behaviour, namely, the Seventh, that forbids *Any Person* to be otherwise at such times busied, than in quiet attendance to hear, mark, and understand that which is read, &c. And the 88th, which requires the Church-wardens, &c. to see, That none walk, talk, or stand idle in the Church-Yord, or Porch; much more in the Church. And the 91st has these words; They shall also see, that in every meeting of the Congregation Peace be well kept; and that none behave themselves rudely, or disorderly in the Church. And to that end they shall warn the people, that they bring not with them to the Church, Dogs, Hawks with bells, or Children which are not so nurtured, as they can be kept quiet in their Seats, without running up and down. Neither shall they suffer any person to disturb the Service or Sermon, either by untimely ringing of Bells, or by walking, talking, laughing, or any other noise, which may hinder the Minister, or offend the People. And the Names of all such as offend in this kind, they shall truly and personally present in the Ordinary's Visitations. Till he shew as express

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a Rule against Sitting at Prayers in the Directory, he and all that own that Directory are concerned in this charge.

But *Secondly*, It is very uncharitable, and without Ground, to insinuate, That *Toying* or *Laughing* is as universally practis'd with us, as Sitting with you. I have been in more Churches than Mr. B. and I must profess, that I have generally observed the People behave themselves with reverence and devotion; and I do not believe that any Church in the Kingdom can be justly charged with Irreverence of this kind, any more than your Meetings, except perhaps one; and that is not because those that do it there are not admonished of their Duty, but because they are too big to be Corrected.

I have not said this to encourage you in your Irreverence, but to shew you the Unreasonableness of it, and to convince you of the Weakness or Unfaithfulness of the Guides your Party followed when they left our Church, of whom your Advocate is ashamed, and whom he would fain excuse by denying plain Matters of Fact: As for me, I do assure you I should be much better pleased to find I was mistaken in your Principles and Practices, then that the whole Body of you should be guilty of such an
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Irregularity ; and therefore, if I had observed that you had reformed effectually these Abuses, I should not have troubled my self with a Vindication ; for my design was not to Accuse, but Reform you : yet I thank God my Endeavours have not altogether proved unsuccessful upon you, even in this point.

VIII. Mr. B. affirms (*Rem. p. 111.*) That your Ministers frequently in their Discourses to their People recommend Standing or Kneeling in their publick Prayers ; and p. 112, That they have faithfully declared to their people their dislike of Sitting. Now, pray let me give you this easie Test to distinguish your Faithful Ministers from the Unfaithful ; Those of them that have frequently and heartily reprov'd you for Sitting at your publick Prayers, before my Book appeared, count them in this point Faithful Ministers of the Gospel ; and those that have not done so, reckon them, as they truly are, Unfaithful and conniving Shepherds. And take heed how you trust them in other cases. I thank God for it, that by all I can learn, my Book has done more to reform this *Unseemly Practice*, as Mr. B. himself calls it, (*Rem. p. 112.*) amongst you than all your Ministers these 50 years ; and plainly shews, that they need some inspection to mind them of their Duty. Sect.

Sect. X.

Concerning the Practise of Bodily Reverence
by Dissenters.

I. **A** Seventh Matter of Fact with which Mr. B. anew charges me, (*Vind. p. 23.*) is, That I affirm, that *the Dissenters are Taught, that external postures of Bodily Worship may in no case be practised*: for which he quotes my Discourse, p. 137. I wish that Mr. B. while he taxes me for Accusing you Unjustly, and misrepresenting you, were careful of avoiding such dealings toward others. If you look in to the place quoted, you will neither find the Words nor Sence of what he alledges against me; my Words are, *That in case of Necessity we think our Outward Performances may be lawfully omitted; but you are Taught, that in no case they may be lawfully practised*: You are Taught rather to stay at home, and not to Worship God at all publickly, than to conform in Outward Gestures or Circumstances. In which words it is plain, First, That I address my self to you in particular, and not to Dissenters in general, as he represents me. Secondly, It is evident I spake here of the Outward Gestures and
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Circumstances to which our Church requires you to conform, in order to joyn in her publick Worship; and not of all *External Postures of Bodily Worship*: And it is too sad a Truth, that above Twenty thousand of you in this Diocess refrain, and have refrained every Lord's day from all Publick Worship for many Years, rather than joyn in these; and that you have counted our Standing, Kneeling, &c. idolatrous heretofore, appears not only from your Practice and Profession, but from your Authors. Witness the *Reasons for which the Service-book urged upon Scotland, ought to be refused*, printed 1638, in which — the *Third Reason* is, because it hath a number of *Popish, Superstitious, and Idolatrous Ceremonies*; amongst which are reckoned, the *Priest's Standing, Kneeling, Turning to the People, and the Peoples Standing at Gospels, at Gloria Patri, &c. Creeds, their Answering the Minister, and many such-like, in number above Fifty.*

These unchristian and unjust Censures are still in many of your Minds, and for ought I find, they are the chief Objections you have against our Service; and I beseech God in his Mercy to grant, that either my Reasons, or Mr. B's Concessions, may remove them, so that we may hear

no

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no more from you of the Idolatry, Superstition or Popery of our Ministers Kneeling at their Prayers, or standing at their Blessings; or of our Peoples Kneeling at their Confessions of Sins, at their Prayers and Communion, or Standing at their Praises, Thanksgivings, Professions of Faith, and other parts of our Service, that require a more solemn attention and concern.

Sect. XI.

Concerning the Praises of God.

I Shall add an Eighth *Matter of Fact*, that has relation to the same Affair, and that is concerning your praising God; Mr. B. alledges (*Vind. p. 23.*) these as my words, and puts them, as such, in Italian Characters, That *You have no other way of Praising God, but by singing a Verse or two of a Psalm.* And quotes my *Discourse*, p. 24, for them; but if you look into the place, you will find that these are neither my words nor sense: I am there only comparing your use of Psalms and Hymns in the Praises of God, with ours; and I observed that our Church praises God every day with five or six Psalms, besides other Hymns ——— Whereas You only praise him in a
piece

piece of a Psalm of a few Verses. A thing so notoriously true, that without perverting the words, 'tis impossible to find any Exception against them.

He objects indeed, That your *Directory* prescribes Extemporary *Thanksgivings*, and spends many Pages in his *Remarks* about them. But I answer, *Thanksgivings* and *Praises* are different things, tho' they commonly go together; and your *Extempory Thanksgivings* are reckoned in your *Directory* under the Head of *Prayers*: The Title under which they are prescribed, is that of *publick Prayer after Sermon*: The Rule is, *The Sermon being ended, the Minister shall give Thanks, &c.* And then *the Prayer ended, let a Psalm be sung*. I had no intention to deny these, but reckoned them, as your *Directory* doth, with your *Prayers*: Which gives no other Rule for the *Praises* of God, but under the head of *singing Psalms*; the words there are, *It is the Duty of Christians to praise God by singing of Psalms*; the only Rule for the *Praises* of God in the whole *Directory*. Properly speaking, *Psalms* and *Hymns* are the Scripture way of praising God, tho' in a large sense we praise him by our *Confessions* of Sins and Faith; and by our *Prayers*, as well as by our *Thanksgivings*.

Sect.

Sect. XII.

Concerning the Rule of Human Prudence.

I. **A** Ninth Matter of Fact is, concerning the Rule of *Human Prudence*, that we find, *Rem. p. 7, & 9*, he charges me, *Vind. p. 28*, with *Mistaking that Rule*, and supposing that he denied that God had given us any particular Directions at all in reference to the Modes of Worship. But I must declare I neither did, nor intended to ascribe any such Opinion to him; I knew very well, that he owned many such, but he positively affirmed, *Rem. p. 7*. That tho' God has commanded publick Prayer, Praise, Hearing, Celebration of the Lords-Supper, &c. yet at what time or place we shall assemble in, in what order these parts of Worship shall be performed, what particular devout posture we shall use among several equally expressive of our religious Reverence, what Translation of the Bible, or Version of the Psalms we shall chuse, what portion of the Scripture shall be Read, Explained, and Applied, what Utensils shall be employed in the celebration of the Sacraments; and a multitude of such Circumstances, and Modes of that kind, are left to Human determination; only therein the general Rules of Scripture must be regarded.

ded. Now, tho' Mr. B. in other Matters allows particular Directions for the *Modes of Worship*, as he calls them; yet it is plain in these of *Time, Place, Postures, Translations, Order and Circumstances*, he allows no particular Directions in Scripture, by which we are obliged, but only *General Rules*. Against this I Argued in my *Admonition*, and shewed that God had not only given us General Rules for these Matters, but likewise many particular Directions and Examples concerning each of them; indeed so many, that if we diligently attend, and mind the Consequences of them, and apply them to like Cases, we may have sufficient direction from Scripture to Order our Worship in each of these respects, and that it is a great Presumption to lay aside these particular Directions and Examples, and to substitute other in their stead, because our own *Prudence* judges them more for Edification.

II. As for Example, The New Testament shews us, that there was a Translation of the Psalms in Prose, and it doth not appear that either our Saviour or his Apostles used any other Translation, or the Church of God for 1500 Years: But Mr. B. tells us, *Vind. p. 29.* That the Command which obliges Christian Churches to sing Psalms, necessarily

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cessarily obliges us to turn 'em in such sort of Metre and Verse as will best accommodate them to be sung by the People. Now, this I say, is directly to set up the Determination of our own Prudence against Scripture-Precedent, and to accuse Christ, his Apostles and the Church of God, of not having done that which the Command of God obliged them necessarily to do; since it doth not appear that they ever Translated the Psalms into any sort of Verse to accommodate the People; but plainly supposed they might sing them very well in Prose, as they found them Translated to their hands by the Seventy Interpreters. They are in no better Metre in the Greek, Latin, Syriack, or in any other antient Translation used by the Church of God, than in the Common-Prayer-Book. Yet the generality of those that used these Translations were not excluded from Singing them according to God's Command, nor are they with us: And indeed if people were not prejudiced against them by such false reasonings as Mr. B. offers, it is easier to sing them, and understand them when sung by others, in our way (which is the Antient Christian Method) than when sung according to the New Metre Tunes.

As to the Original Hebrew Psalms, I knew very well that Learned Men had disputed much about them: That some have endeavoured to find Measure in them; others Rhime; but after all, they come generally to that result which I gave you, *Dis. Chap. 3. Sect. 1. N. 3.* That it is evident they are poetical, but the poetry of them consists rather in the stile or manner of expression than in any certain measures or verses. And the same is observed in the Hymns and Songs of the New Testament; Such as those of *Zacharias*, and the blessed *Virgin*: Which are plainly Poetical Compositions, and as much Hymns as any of *David's* Psalms, and as fit to be sung. And more particularly those two Songs which the Church is represented Singing in the *Rev. Chap. 9.* and *Chap. 15.* which are as much Verse in the English as in the Original.

He alledges indeed, *Vind. p. 29.* That the *Psalms of David* were wrote in such sort of *Metre and Verse* as was then used. But this is more than any one knows, and no ways concern us, since the Translation of them, which we find under the New Testament, and the Hymns and Songs Recorded in it, are not in that sort of Verse or Metre, or Poetry that was then used in the World,

but

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but in such as we find in the Old Testament; and such as our Church still retains in our Hymns and Psalms: Nor has she ever allowed by any Publick Act the Metre Psalms; much less that they should juggle out the Scripture-way of using them in Prose.

III. Secondly, The Scripture directs us to use all the ways of offering up Psalms to God that were then common.

First, By Singing them together; So did Moses and the Children of Israel, *Ex. 15.*

Secondly, By Courses; So did the Priests and Levites, *Ezra 3. 11.*

Thirdly, By a select Chóire; So was the custom in the Temple.

Fourthly, By one's Singing, and the rest joyning with him in their minds, and attending for their Edification and Comfort. So the Prophets did that had inspired Psalms, *1 Cor. 14. 26.* For it is not conceiveable how the Congregation could joyn their Voices in a Psalm that was either inspired in the place, or brought prepared by the Prophet, since we all agree that there was no Reading a line, as with us, and then Singing it.

Fifthly, By speaking or reciting Psalms, Hymns and Spiritual Songs.

Sixthly, By plain Singing them. And

Seventhly, By playing to them; So Eph. 5. 19. *Speaking to your selves in Psalms and Hymns and Spiritual Songs; Singing and making Melody in your Heart to the Lord.* The word we render *making melody*, is literally (as I have formerly observ'd) Singing or playing to an Instrument: And these three, *Speaking*, *Singing*, and *Playing*, are literally the ways men use their Hymns, Poems, and Songs: And the Apostle directs us to use our Psalms all these ways, as we have occasion; adding, that we must use them to the Lord only, and with grace in our Hearts.

These are the Precedents and Directions the Scriptures give us for the use of our Psalms; and our Church retains them all on occasions. And to pretend that all or any of these are impractical, disorderly, or contrary to Edification, I take to be a great presumption; and this I suppose to be your Case, and Mr. B's.

He asserts, *Rem. p. 13.* That the *New Testament* recommends no other use of *Psalms* but *Singing*, and quotes, *Eph. 5. 19.* to prove it; whereas the very Letter of the place recommends *Speaking* them, and *Playing* to them, as well as *Singing* them. And so Protestant Interpreters, both our own and Strangers, understand it.

Thirdly,

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Thirdly, You and he have laid aside all these ways Precedented in Scripture, and substituted instead of them one that is not yet a hundred year old, peculiar to these Countries, and not commonly used in other Singing; I mean reading a line, and the people Singing it after, which Mr. B. confesses, *Remarks* p. 28. to be indeed *Adescent*, but such as we must be forced to condescend to, unless we could prevail with all our People to get Psalm Books, and learn to read, or to commit 'em to memory: As if all the poor Christians in the Apostles time had had Psalm-Books; or cou'd have read; or had the Psalms by heart; or as if our Neighbour Reformed Churches were in a better Case in this point than we: But this is plainly to suppose that the Apostles and the Church of God were ignorant of this necessary means of Edifying the People till a few years ago; and that the Scripture failed to give us Direction what we are to do with the Psalms when the people want Books, cannot read, or have them not by heart: Which has ever been the Case of many since they were first Sung. But the same Scripture that commands us to do all things for Edification, commands us likewise to use the Psalms as I have shewed, and never prescribes or

mentions the defective way used by you; and therefore we may be sure Singing the Psalms by a Choir, Reading them by Courses, and Playing to them are not contrary to Edification: And to oppose the Determinations of *Human Prudence* to these particular Precedents, is to make the Word of God of none effect by your Tradition: And is what I blame in You and Mr. B. as Teaching your own Inventions. I positively declared that I did not condemn Singing Metre - Psalms as unlawful, but only your casting out the Prose intirely in your publick praises of God, and preferring the Metre meerly on the strength of our own prudential Determinations; as more edifying and fitter for a Congregation. This I took to be a preferring your own Reason, or Tradition, to the Word of God.

IV. The same I say concerning Extemporary Prayer: I never denied but Extemporary Prayers may be lawful, nay, necessary on Extraordinary Occasions, when a man has not a Form ready, or time to Compose one: I granted, that in this case, we may depend on the assistance of God's Spirit, as in all other cases of Necessity; or at least hope for pardon, of course, to our Infirmities.

But

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But I shewed, *Dis. Chap. 2. Sect. 3. N. 3.* That God had Commanded Forms of Prayer, both to Priests and People, in the Old and New Testament; That the Church of the Jews use a Form of Prayer in their Publick Ordinary Service; that the Psalms of *David* are a Collection of such Forms, and so are called, *Psal. 72. 20.* And it doth not appear, that any other publick Prayers were ordinarily used in the Temple; and that we have many Precedents of such. I add now, that such Prayers are sufficient to express all our Desires to God on Ordinary publick Occasions, which are constantly the same; and if any thing Extraordinary happen, the Church may provide a Form for it, it being unreasonable that it should be left to every private Minister to impose what Confession or Petitions he pleases on the people; or at least in such a solemn affair as uttering to God the Sense of a Nation, or even of a Congregation, a Minister ought to reduce what he intends to say into Form, and consider it well beforehand, that he may be sure that the Words are fit and proper for the Publick, as well as the Matter.

I shewed further, That there is no Promise in Scripture to furnish us with Words without this care; and, that the Spirit of

Prayer promised in Scripture doth not include any such Gift either to Minister or People : And therefore to lay aside Prayers by a Form, in our Ordinary publick Occasions (which are still the same) is plainly to prefer our own Inventions to Scripture-precedents, and our prudential Application of a General Rule, to the method prescribed in several particular cases under that General Rule by God himself. I grant, *Praying* Extemporariely, and *Prayer* by a Form, are different ways of Worshipping God, or *Modes*, to use Mr. B's phrase, (who commonly, in these cases, shelters himself in some new difficult Word, which many of you do not understand.) But, I say, We have only precedents for one of these ways in Scripture, in performing of *publick Prayers* in an Ordinary Setled Congregation ; and therefore for you to lay aside this way (as you do in your most publick and ordinary Addresses) for Extemporary Prayers, is to prefer your own Wisdom to God's. If the thing it self had been feasible, the method of Answering this Argument against Extemporary Prayer was easie ; nor was there any need of that long Discourse you find in Mr. B's Remarks, or the hard Words he gives me about it. The whole difficulty incumbent

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on him, was to shew some Command of God in Scripture, requiring us to Worship or Pray to him in a Conceiv'd, or Unpremeditated, or *Free-Prayer*, as he calls it; or some Example in a Settled Ordinary Congregation, where it was practis'd. Till he do this, his Arguments for the Usefulness of such Prayers, and for their Necessity, drawn from their being more *Moving* and more *Edifying* than Forms, are only opposing his own Experience to the Precedents of Holy Scripture; And it seems to me, that only the itching Ears of people who love Novelty and Variety give ground for such Surmises: But these are Vices against which they ought to be cautioned, not to be cherished and encouraged in them, as Mr. B. does, *Rem. p. 163.* since they are apt to cheat men with a false Devotion, and are not necessary to a true one; of which, had Mr. B. been thoroughly sensible, I conceive he would not have given me such very hard words for interpreting an *Itching Ear*, to be an Ear that loves them; or affirmed (as he does, *Rem. p. 101.*) That no *Expositor* before me ever dream'd of such a sence of them. I wish he would consult a few more Expositors before he peremptorily determine concerning the sence of Scriptures: He might have

have found *Estimio, Alapide*, and *Galvin*, noted Commentators, concurring in this sense with me, and the Context, as well as the Words, where they are used, enforce it, 2 Tim. 43. *For the time will come, when they will not endure sound Doctrine; but after their own Lusts, heap up to themselves Teachers having itching Ears.* Which words plainly give two Reasons that move people to heap up Teachers to themselves, their *Lusts* and their *Itching Ears*; but Mr. B. would persuade us, that the Apostle meant only one of them; whereas the Experience of all Ages has found, that the desire of Novelty and Variety has made Men ready to entertain Fables and False Doctrines, as well as their *Wanton Fancies*, or *Various Inclinations*, as he alleges: If by *Wanton Fancies* he meant any thing else, than a Fancy that loves Novelty and Variety, and if the same be meant by it, then he had no reason to abuse me for a whole Page together, for interpreting the words in that sense, since he himself doth the same.

Mr. B. I confess, offers some Scripture Precedents for Extemporary Prayer in publick, *Rem. p. 36.* namely *Salomon's*, 1 Kings 8. 22. *Asa's*, 2 Chron. 14. 11. *Jehosaphat's*, 2 Chron. 20. 5. *Hezekiah's*, Isa. 36. 15, 16.

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Ezra's, Chap. 9. 5. Nehemiah's, Chap. 9. 5. But these are not to the purpose; they are all of them on Extraordinary occasions, and in Extraordinary Assemblies, in which 'tis granted, that Extemporary Prayers may be necessary. Secondly, They are generally the particular Prayers of the men that offered them, and not of the Assembly; such is *Solomon's, Hezekiah's, and Ezra's.* Thirdly, It doth not appear but they were all Forms written and prepared beforehand. I take it for granted, That the Confession in *Neh. 9.* was so, for eight *Levites* repeated it, the people standing; as appears by the fifth Verse, *Then the Levites, Jeshua and Cadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniab, said, Stand up and bless the Lord your God for ever and ever.* And so they go on with the Confession, and it is like the People joyned their Voices also, for they used to joyn in the Blessings and Praises of God; to do which, the *Levites* now invite them: And in the latter end of the Confession it is said, *V. 18. Because of all this, We make a sure Covenant, and Write it.* This Confession is then plainly the Preface to that Covenant, and therefore these are no clear Instances (as he alledges) or Precedents for Extemporary Prayers in an Ordinary Setled Congregation; much less is there any Command for such: Whereas
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the Precedents for Forms of Prayer are express, and the Command to use the Lord's Prayer in particular, literal, *Luk. 11. 2.* *When you pray, say, Our Father;* to which Mr. B's Interpretation is a Contradiction; When you pray you need not say *Our Father, &c.* either in Ordinary publick Addresses to God, or Occasional.

V. Let me observe further, that tho' Mr. B. gives me such hard words for not distinguishing between the *Spirit of Prayer* and the *Gift*, *Rem. p. 60.* yet he doth not bring one place of Scripture where they are distinguished: It was directly my business, to shew, That there was no such Ordinary *Gift*, without the help of Forms, necessary or promised, either to the Children of God, or (which is the same thing, as Mr. B. now states it, *Rem. p. 59.*) to all Ministers or private Christians, *In the diligent use of such helps as they are furnished with, and frequent exercising themselves in this excellent Duty.* This is a point so material, that we ought to have plain Scripture for it, and a clear promise that God will give this *Gift* to us on all occasions ordinary and extraordinary, without the help of Forms, if we use the means, endeavour it heartily, and exercise our selves in it. But Mr. B. has not produced one particular,
much

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much less clear promise to this purpose ; only he argues the Conveniences of it from general Rules, which signify nothing when d^{bly} examined ; neither ought to be put in the balance with our Saviour's Command and Scripture-Precedents : And therefore I had good reason to suppose that Mr. B. set up his Rule of *Human Prudence* to the exclusion of any particular Rule or Precedent in Scripture in these Duties he mentioned : Nay, I had good Warrant to believe, that he allows a dispensing Power even against express Scripture-Rules and Precedents, when his *Human Prudence* judges them contrary to Edification : He asserts this positively in the matter of *Ordination*, and I had reason to believe the same as to matter of *Worship*. Saith he, *Refect. p. 37. Positive Precepts must always yield to Moral, and Matters of meer Order to the end of the Duty ordered ; and the former must never be pleaded against the latter.* This I take to be a dangerous Position ; for it is in effect to say, that all the particular Rules in Scripture about the Worship of God, and Discipline of his Church, cease to be Obligatory on any party of Men that think them contrary to Edification : Whereas we ought to suppose, that they never are contrary to it,
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and therefore are never to be laid aside; and that tho' they seem to us to be contrary, yet they are not, but are some way misapplied; which is to be amended without Dispensing with them. Thus I may be assured, that praying to God by a Form is very edifying, because I find *Précédents* for doing so in Scripture; and I ought to look on it as a very corrupt *Human Prudence*, that suggests the contrary. And herein, as I take it, lies the principal difference between Mr. B. and Me, concerning this Rule; I argue, that Forms of Prayer, singing Prose-Psalms, &c. are edifying, because I find them used in Scripture; he argues, That they ought not to be generally used, because his *Human Prudence* and Observation finds them contrary to Edification. I must leave you to judge which of us pay the greatest deference to the holy Scripture, or have the greatest opinion of our own *Prudence*.

VI. To conclude this Head, I will deal easily with Mr. B. and allow him the Interpretation of his Rule which he now gives; and tho' he says, That *only the general Rules must be regarded*, yet I will allow he did not intend to exclude particular Directions; and I will take the Rule as Mr. Baxter has it, from whence I suppose

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pose Mr. B. took it, in these words; (Conformity stated, p. 13.) *We never held, that the Scripture is a particular Rule, commanding every Accident and Circumstance about God's Worship (but only a general Rule requiring all to be done in Love and Peace, and to Edification, and decency, &c.) in those Circumstances which must be some way determined, and God hath left to variable Human Determinations, such as are Time, Place, Vessels, Translations, Sections, Metres, Tunes, Methods and Words in Preaching and Prayer, Habits, Gestures, and many such-like.* This Rule is laid down in the Name of all your party, and I hope you will stand by it; for it not only justifies our Holy-days, Communion-Table, Rails, Habits, Desks, Pulpit and Fonts, as I shewed in my *Admonition*, but also our Office for the Dead; for we have a general Rule in Scripture to pray always, more especially when we meet with any loss, or cause of sorrow: And I suppose our *Human Prudence* doth determine, that the death of a Friend is a very sensible loss; that the time of his burial is a very proper time for Prayer; and his Grave, where we take our last farewell of him, is a very proper place to express our hope of his Resurrection, and to thank God for that hope; which is the sum of
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that Office of our Church. The same may be said for the Thanksgiving of Women after Child-birth, and indeed for every other Office appointed by our Church; and every practice even of our reading the *Apocrypha*, and Standing at the Gospel; the one being a gesture within the very Letter of the Rule, and as the Prudence of the Church has judged for many Ages, very edifying; and the other full as warrantable as your Ministers Reading the *Covenant and Acknowledgment of Sins*, which they were ordered to do two Lord's days, *Octob. 6. 1648.* Nay, it justifies that which we are no ways obliged to justify, tho' Mr. B. often objects it to us, that is, Bowing towards the *East*, or *Altar*, it being no Rule of our Church, or universal practice; For God has in general commanded us to worship him with our Bodies; and it is very convenient, decent, and solemn, that the whole Congregation should bow one way, without meeting each others Faces. If therefore *Human Prudence* determine, that this gesture shall be used at certain times, and that it shall be towards the *East* or *Communion-Table*, it only does what the Rule impowers, and it fully justifies it.

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• The same may be said of bowing the Head at the Name of *Jesus*, which yet is not required of you, there being no Rule for it in the Church of *Ireland*; and the same is obvious of all these other things Mr. B. excepts against, *Vind. p. 28.*

Se&. XIII.

Concerning the Third, Fourth, and Fifth Canons.

I. **A** Tenth Matter of Fact is his adding and taking away from our Third, Fourth, and Fifth Canons. He professes that he *cannot imagine wherein* he has added to them, *Vind. p. 33.* For the determination of this I desire you to Consult the *Remarks, p. 179.* and there you will find him affirming that our Fifth and Third Canon Excommunicate *ipso facto* all that are guilty of the Crimes mentioned in them; and intimates the same concerning the Fourth: But he has added these words *ipso facto* out of his own head, or by inconsiderately transcribing Mr. *Baxter*, who indeed quotes the Third, Fourth and Fifth English Canons; but the *Irish* Canons which Mr. B. here quotes, treat of different matters, and

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have no such words in them; and yet these words are so material, that he founds his principal Arguments against these Canons on them; alledging it (*Rem. p. 180.*) as a great *abjurdity* that they Excommunicate without any other *Admonition* than what the *Canons themselves* give; and that they *peremptorily cut off from Christ* without *personal warning*; and *p. 146.* That all are denounced *Excommunicated* who affirm or maintain the Doctrines condemned in those Canons. Whereas those Canons neither denounce any Excommunicated, nor Excommunicate any *ipso facto*; and tho' the Crimes be very grievous, such as Preaching against the Established Worship in the Common-Prayer-Book; condemning our Orders, unchurching our Congregations; separating from us as profane; and setting up Altar against Altar; yet the Canons do not empower the Bishops to Excommunicate Persons so guilty till they be Cited, Admonished, the Fact proved, and they persist impenitently in their Errors: Whereas if they were Excommunicated *ipso facto* (as Mr. B. alledges) there needed only Citation and a proof of the Fact, and a Declaration of the Sentence.

Sect.

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Sect. XIV.

Concerning His Demands.

BUT Eleventhly, As Mr. B. denies, that he has added to our Canons, so he likewise asserts, *Vind. p. 33.* That he *has reviewed* all the demands he has made in his *Remarks*, and can see no unjust representation in them. I do not think it proper to trouble you with an Examination of all those. I will only put you in mind that I hinted at some of them in my *Admonition, p. 49.* as in the fifth, where he represents us absolving the *Uncensured*; which is a very unjust representation: For the Absolution of the sick is not the absolving of the *Uncensured*, but of one that by *A special Confession of some weighty matter that troubles his Conscience* has submitted himself to the censure and judgment of a Minister.

Secondly, In the seventh demand he censures our Canons in the matter of such as are to be Ordained as very defective; which is a very unjust representation, they being as strict as the Apostles, *1 Tim. 3.* and in such a degree, that if duly observed,

no insufficient person can be admitted into Orders.

I will add two or three more, for I cannot go thro' all.

II. *Thirdly*, Therefore in his second demand, p. 171. he represents the Authority of Bishops to be so devolved on their Chancellours, as to be out of their own hands; and *humbly desires they would endeavour to recover the spiritual part of it*. This is an unjust representation, and shews he does not understand our Constitution, or practice; for, *First*, In many Cases the Bishop cannot devolve his Power on his Chancellour, but must act himself. *Secondly*, The Chancellour's Power doth not exclude the Bishops in any case. On the contrary, he is only his Substitute when absent, and his Assistant when present: The Bishop may when he pleases sit in his own Courts, and when he pleases admit what Clergy-Men he thinks proper to assist him, and dispose of all things according to the Canons; He may reserve a cause to his own Hearing; pass sentence in it according to his own Judgment; and dismiss or suspend it; and in every step act independently of his Chancellour. It is true, he cannot in some Cases dispose of the Chancellour, or Registers Fees; to which (being
a Lay

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a Lay-Perquisite) the Common Law intitles them; and it is not the Churches fault that we cannot reform it. But from this it sufficiently appears that to represent our Jurisdiction as out of our hands is very unjust.

And here let me take notice of a most unjust Reflection Mr. B. has cast on the Jurisdiction of this Diocess, in particular: He asserts, p 157. *That you have very little hopes of Reformation of Manners, from either the Persons that compose those Courts, or from the manner of their proceedings; and hopes that I should not expect that you should turn Informers, to bring Grist to our Mills.* And intimates, That we only draw people in there to make a Prey of them. These are every one most unjust Representations; and I dare appeal to the several hundreds I have had in my Court, since I came to this Diocess, for the truth of what I assert: I can answer for my self and all the Officers of the Court, and dare affirm that none of them ever made a Prey of any. I shall only give the Chancellours account of this matter, and desire Mr. B. to try if he can produce one instance to the contrary.

My Lord, after all the tenderneſs of your Lordships Ecclesiastical Courts, I am sur-

priz'd to find that Mr. B. (in his Book against you) speaks to your Lordship of such Courts as bring contempt on the censures of the Church, decreeing 'em on frivolous causes, in a rash and precipitant manner, making 'em an Engine to squeeze the Purses of men, rather than reform their Manners, p. 155. as hunting for Prey, and on that score drawing men into their clutches, p. 156. as scandalously managed: The censures of the Church prostituted to so vile a purpose as that of filthy lucre, and that thereby the Temple of God is turned into a House of Merchandize, p. 171. This, in a Book so full of harsh innuendo's may make some Readers believe that the Accounts he has from hence (of which he sometimes speaks) give him ground to talk at this rate. And seeing these things are said to the Bishop of Derry, and the Reformation of them desir'd, those who are strangers to your Lordships Courts, and your Diocess, may be inclin'd to believe that the Jurisdiction here is managed by such Harpy's as he has described; for what Courts can your Lordship reform but your own? and why is this objected to your Lordship unless you are supposed to be guilty? Therefore as far as this may be understood to relate to your Lordships Diocess (concerning which, properly, all the Dispute is) I shall beg leave of your
Lord-

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Lordship to offer this short answer to it. I have never heard that any Judge of the Consistory of Derry since June 1691, when I came first into this Diocess, receiv'd any Fees but what came through my hands; for I attended constantly on the Courts since that time (as Surrogate the first year, and Chancellor the two last) to your Lordships knowledge, who was duly present at them when you were in Town. Now during these three Years there are, or have been, about 200 Persons (reputed of that Perswasion that Mr. B. seems to vindicate) proceeded against in the Ecclesiastical Courts of Derry, presented by the Church-Wardens, for Fornication, Adultery, Incest, &c. From all which, there has not been taken for the Judges Fees to the value of Ten Pounds. The last Fifteen Months I resided in my Parish, Seven miles distant from the Court, yet attended without any Surrogate, lest I should be obliged to grant the full Fees to others which I remit often my self; so that my many necessary Journeys, my neglect of my own private Concerns, my staying many Nights and Weeks from my own Dwelling, being considered, any reasonable person may compute my Gains. I shall not enter into any Invidious comparison between this Management and the times of Presbitery or Independency; but supposing that my Brethren may justify their

Courts in the same manner, if the Scene of the present Dispute were not laid in this See: I shall content my self with this, That all men may hence discern, whether our Courts have deserved the severe Intimations before-mentioned, or whether Mr. B's. friends here, have been devoured as a prey, &c. —

My Lord, your Lordships, &c.

Ballychelaghan
June 6 1694.

Robert Gourney.

To conclude, I dare affirm, that all the Officers of the Court of *Derry*, have not had Forty Pound Fees from all the several hundred Criminals that have been in it since I came into the Diocess; so far have they been from Oppressing or Squeezing any: And yet I am not satisfied that this Mildness is commendable, for I find the greater part so lost to all sense of Goodness, and so exceedingly sordid in their Temper, that they had rather do Penance both at Meeting and Church than pay a few Shillings; and perhaps on such people, the fear of paying a little Money, would work a greater Reformation, and awaken them more than all other Endeavours.

III. Fourth-

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III. *Fourthly*, He represents Ministers in his Sixth Demand, p. 173. as depriv'd of their *Pastoral Power* that belongs to them, and Wishes that Bishops would exercise their Authority in concurrence with their Presbyters; and another of your Ministers represents Bishops as the sole Pastours of the whole Diocess, Mr. *Craghead* p. 145. Now all these are Misrepresentations. For *First*. There are many acts of Episcopal Power and Authority which a Bishop cannot exercise without the concurrence of his Presbyters. *Secondly*, There is not one act belonging to a Congregation, except confirming the Baptised (which has ever been peculiar to Bishops) but a Presbyter, with the consent of his Bishop, may exercise it. *Thirdly*, A Presbyter has as much power in the matter of Excommunication as any Presbyterian Minister, since he can reprove, rebuke, exhort and suspend from the Sacrament; which is all that any of them can do. And whereas Mr. *B.* alledges that he must turn Informer against such as he suspends, in the Spiritual Courts, *where they are sure to be put to great Charges.* This is another Misrepresentation; For there is no such necessity of putting into the Court such Offenders, except their Sins be publick; or if they should be put into it, that they

they should be put to much Charges, except they continue impenitent, and then it is necessary they should pay the Fees of the Office, which are very small, whatever Mr. B. suggests, and 'tis the Offenders own fault, if they be otherwise who make them so by their obstinacy : To conclude, a Presbyter must act in dependance and with consent of his Bishop in many things, but this doth not hinder him from being a Pastour, joyntly with his Bishop of the whole Diocess, and particularly in his own Cure.

IV. Let me Observe further, That neither Presbyterians or Independents can with any reason Object this to our Presbyters ; for every Presbyterian Minister depends on his Brethren in these acts. And can neither Excommunicate or perform any other Proper Act of Government, that concerns the whole Church, without consent of a Synod ; and if his depending on a Synod in these Acts, doth not hinder him from esteeming himself a Pastour, why shou'd a Presbyter with us not count himself a Pastour, since he has as much power alone as your Ministers, and as much in Conjunction with his Bishop, as yours have with a Synod ? and especially when it is considered that the presence and consent
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of a Bishop is easier had than that of a Synod; and the Bishop is obliged by known Rules and Laws to concur in those things that are reasonable, whereas generally your Matters are Arbitrary and depend on the major Votes.

As to the Congregational Ministers, They in these Acts depend on the consent of their own Congregations, in whom (according to them) the power of the Keys is Originally seated; and they cannot Excommunicate any without consent of their People, which is more opposite to the nature of a Pastour, than acting with the consent of a Bishop, and in Subordination to him; and indeed such Ministers are rather meer Servants, than Pastours of their People: In this point therefore, Mr. B. has made a very unjust Representation of our Principles and Practice.

Sect. XV.

Concerning Mr. Sq.

THE last *Matter of Fact*, of which I shall take notice, concerns a person rejected from Orders in our Church, and now a Preacher of your Party. Mr. B. affirms,

affirms, that your Ministers declare, that they know of no such Person, and says, *That if I mean Mr. Sq. he declares he was never examined, as to his Learning, by us; and that most that know him, think, that if I reject all those, of my Clergy, that are not Mr. Sq's. superiors in Learning, I must exclude a great many of those that are now in this Diocess.*

You see how he necessitates me to give an account of this affair. This Gentleman whom I did not name, out of the great respect I had to his Relations, soon after the Troubles, procur'd Mr. Robert Gage, of this Diocess, to present him to the then Bishop of Rapho, for the Order of a Deacon; the Bishop, according to the 3rd Canon, demanded a Certificate of his Degree, good Life and Conversation under the Colledge Seal; but that he neither had, nor could procure; whereupon, the Bishop refus'd him. After I came to this place he applied himself to me, both in person and by his friends; but I refused him and them, till such time as he was publickly Examined according to the Canons: In the mean while I discour'd him several times, and found him unfit as to his Learning, yet wou'd not discourage him, but advis'd him to such

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Books as I thought most fit and necessary for him: When the time drew near, that I intended to have an Ordination, he Petitioned to be admitted to the Publick Examination which was to precede it; I read the petition written in his own Hand, but the Latin so false and improper, that it appeared by it, he was not Master of the Grammar, much less of the Latin Tongue. I consulted some of the Clergy about him, and came to a resolution not to admit him; but to do it in the softest way I cou'd; I discours'd him again, shewed him his Defects, and that it wou'd Expose him to be Examined publicly, especially at the same time, when others were to be Examined of Parts and Learning, and therefore advised him to delay till some other time, and till he cou'd get a Certificate from the Colledge, without which I could not regularly Ordain him: He seemed Discontented, and the next thing I heard, was, that the *Sunday* after he went to the Meeting, and declared against the Church. This is the Truth of the matter, and I must declare, that I never admitted any, to any Order, Benefice or Curacy, in this Diocess, who were not by many Degrees his Superiors in Learning, Parts and Steadiness of Thoughts; and

as

as to those that were Preferred in the Diocess before my coming to it, I suppose that Mr. Sq. himself will have more Modesty than to compare himself with them: I must add, that he is not the only person has served me at this rate.

II. And from this you may observe.

First, That no people are more impatient of Discipline, than such as would perswade the World that they are the Great Patrons of it, and most Zealous for it. This Gentleman, that is now joyned with you, for purer Ordinances and Discipline, was so disgusted by the strictness of ours, that he left our Church.

Secondly, You may observe, that some people are resolved to be Ministers at any rate, and when those that have the Keys of the Church will not admit them, they leap over the Wall.

Thirdly, You see by this how much Men advance their Reputation and Interest, by being of a Party. Here is a Gentleman that had so little Reputation amongst us, for learning and sufficiency, that he was not thought fit to be a Deacon, by two Bishops, and several Clergy Men; And yet by joyning with you, most of your Party that knew him in *Dublin*, where they are best able to judge, prefer him to many

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many of the Clergy of this Diocess. So unjust and partial are Men in their Judgments where their Party is concerned; and thus it has been since Divisions were first in the Church: *St. Paul* hints at it, 2 Cor. 10. 12. And *Tertullian* speaks to it in point, above 1400 Years ago, in his Book *De Prescriptionibus*, where he observes of those that divided from the Church, that they Ordained, *Apostatas nostros ut gloria eos obligent, quia veritate non possunt. Nusquam facilius proficitur quam in Castris Rebellium.* 'Twere too severe to Translate these words; but the meaning is, that so a Man left the Church, he might have Reputation and Orders easily amongst the divided Parties.

Fourthly, You may observe, that it is not always Conviction of Conscience brings Men to your Party; Here in the beginning of the week a Gentleman gave in a Petition in his own hand writing, and was earnest to be admitted into Orders; and being put off, next *Sunday* he declares himself of Your Party against the Church. He must have great Charity, that will suppose this to proceed from meer Conviction of Conscience.

Fifthly, You may observe, how unfit Judges the People are of the Ability and Quali-

Qualifications of Men for the Ministry, and how easy it is to deceive and impose on them, in which I have had Experience in three or four other Cases.

Sixthly, This shews the misery, and mischief of Parties in the Church, and how impracticable they render Discipline. I have taken what care I cou'd to obviate this; and have refus'd to admit some that were driven out of *Scotland* by the fury of the Rabble, till they brought a Certificate from their Adversaries, of their Lives and Conversations; and that they had no other Exception against them, except their not complying with the Church Government there Established. Whether your Party take the same Measures, they know best that admitted Mr. *Sq.* to Preach.

SECT. XVI.

Personal Vindication.

I. **T**HERE is one thing further that I am obliged to take Notice of, rather indeed to comply with the suggestions of my Friends, than that I judge it necessary, or so much as convenient. It concerns my
own

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own Person, and not the Cause; and I reckon where-ever a man that pretends to answer a Book meddles with the Person or Personal Affairs of his Adversary, it is a plain Confession that he has the worst of the Argument, and that he is forced to make up with Slight and Art what is wanting in point of Reason. Yet this Mr. B. has done in several places of his Remarks, and has employ'd most of those Arts that popular Lawyers make use of to carry their Clients Cause at the Barr, but are very improper to be used by the Advocates of Truth, who ought to have no view but the Glory of God, the Advancement of his true Worship, and the Peace and Unity of his Church. I am conscious to my self, that I had no other aim in the writing my Book; and I hope I may say that the deep concern I had for the due Observation of the Worship of God, and the danger of such as neglect it, did influence every Sentence in it. I had before me the great Obligation that lay on me as a Pastour and Father in the Church; even the great and solemn Oath of God, made in my Ordination. I remembered that the truest Evidences of the presence of the Spirit of Christ, and hardest to be counterfeited, are Gentleness, Good-

ness and Meekness; and I called to mind that a tender Father wou'd not reprove his erring Children, nor a Man treat his Friend with Bitterness, Pride, Scoffing or Lightness. That a Pastour has no less reason for bowels of compassion towards his straying Sheep, than a Father towards his Children: That a Christian was as deeply obliged to Meekness towards his erring Brother, as any Man towards his dearest Friend. And tho' that Brother be mistaken in his Judgment, and alienated in his Affections to the highest degree, even to Railing and Madness, yet the injured person ought still to treat him with the same gentleness and tenderness, and look on all those Extravagancies as the effects of a Spiritual Feaver, which to a Mind truly affected with the love of Christ, are as little provoking as the ravings occasioned by a natural one, and much more to be pitied.

II. These were the Considerations I had before me, and the Measures I took in writing my Book, and I hope in God they shall always remain with me, and influence my words and actions; and, I thank God, they yield me a comfort and satisfaction above all that the World can afford me.

But

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But this was very different from what many of your Party expected; they measured me not from what I am, or from what I do and say, but from the Representations some of themselves had made of me. 'Twas from these that a rumour went abroad whilst my Book was in the Press, that I was publishing a most furious Book full of bitterness and railing; and that I wou'd now discover what a passionate angry Man I was: This went current; But when my Book appeared I thank God it was of a different sort, and and very much surprised those whose interest it was to represent me and it otherwise; and by all I can learn, nothing displeased them more than the Seriousness, Charity and Civility with which it was Written.

III. Mr. B. seems to be sensible that this gives my Book some advantage, and takes great care to prevent it; Sometimes he makes slight of it, sometimes endeavours to expose it as ridiculous: But his greatest endeavour is to perswade you that it is not real and sincere in me. To make this appear probable he produces several Arguments both in his Preface, and in his *Remarks*. In the last he insists on one, p. 157. on which he thinks

fit to enlarge again in his Vindication (p. 25) 'Tis taken from a Clause in the Leases of the See of *Derry*, whereby the Tenants are obliged not to sett to *Mass-Priests*, or *Dissenting Ministers*: This he thinks will excuse all the hard words he gives me, and prove me guilty of *un-fair dealing*; but this is to censure Actions before he knows the reason of them, as I suppose every body may observe; and since it concerns only my own Person, I did not think it necessary to make any Apology for it; and I assure you my tenderness to you, and indeed to our common Christianity, obliged me rather to suffer the reproach, as I have done in many other Cases, than to Publish those things of which I apprehended the common Enemies of our Religion might make advantage. And had not the importunity and perswasions of my Friends, to whose Judgments I have a Deference, required it now from me, no provocations of my Answerers shou'd have done it. However I shall endeavour to give an account of this matter in the least offensive way I can; and if any thing seem hard in it, the blame must be justly theirs who gave the occasion.

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IV. I find this Clause *verbatim* (so far as relates to *Popish Priests*) in the oldest Leases of this See of *Derry*; in which there has been, since the Reformation, a succession of Wise, Learned, and Pious Men, my Predecessors. *Dr. Montgomery, Dr. Babington, Dr. Downam, Dr. Bramhall, Dr. Wild, Dr. Mossom, Dr. Ward, and Dr. Hopkins,* were Men generally famous for their Works yet remaining, and for their Eminent Service they did to the Church of God. These found it necessary to put this Clause into their Leases (at the first making of them) or to continue it, in as many as were renew'd. So far therefore this is no new Clause; it being (as I have said) in the oldest Leases of the See, and put in by Wise and Good Men, for good Reasons.

I found the same Reasons not only to continue it, but to extend it to all *Teachers Dissenting from the Church*; and should have thought my self answerable to my Successors, if whilst the Reasons were as good, I had departed from the wise Conduct of my Predecessors. That the Reasons are as good, will appear from what follows.

My Predecessors found that their Tenants liv'd easily as to Rents, and free of any from Exactions or Oppressions, and that this made, as it still makes, those that are averse to the Office and Revenues of a Protestant Bishop, yet desirous to be their Tenants: That the Popish Priests especially found their Advantage in living under them, both to their Temporal and Spiritual Interest; for they had such influence on their own Party, that none of them durst come in competition with them, in taking their Farms; and so they had them at what rate they pleas'd, and (where they had such influence) the Protestants durst not take them; by which means they were able to keep them waste, if they could not get them to themselves; which I have effectually found in a Farm where one of them had crept in. And as to their Spiritual Interest, it was no ill Policy to secure those places where the Bishop had greatest influence. I am sure these things are true of your Ministers; and these, or the like Motives, so far prevail'd on them, that before the Troubles they had at least one half of their Meetings on the Church Lands.

Again,

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Again, no one would willingly have a Tenant that looks on him as an Usurper, or is sworn to Extirpate him as soon as he can; this was a good reason to refuse Popish Priests for Tenants, and holds no less against such of your Teachers as adhere to the solemn League and Covenant.

I must mind you also, That Coshering and Exacting on Tenants by way of Meat and Lodging, is against the Laws of this Kingdom; and the *Popish Priests* lived by such ways, but were not near so oppressive to their Neighbours as your Meetings are: Your Sacraments especially are attended with a most oppressive Coshering; and so it is, and must be, where Four or Five thousand meet together from distant places, and stay several days. And indeed, none that live near the Meeting House can call their Meat or Drink, or Grass, or Houses their own, during these times; or dare refuse them to those Cosherers, if they would live quietly. And here I must declare, That I had private Information from several of my Tenants of this Oppression; and they were heartily glad when they found I had contrived a way to ease them, tho' they durst not publicly own it.

There is a further Reason, and that is, That Men whose avowed Principle it is to tolerate no body, when they have power, ought not to pretend to the same Favour with other People that are moderate. This is a just Exception against Popish Priests; and for ought yet appears, it is no less against your Teachers, some of which seem to be of as persecuting a Spirit as they; and have so far influenced the most zealous of their Hearers, that they already persecute, as far as they have Power, those that Dissent from them; insomuch that (as I observed before) some that are heartily desirous to come to Church, dare not, for fear of being undone by their Neighbours.

And no Wonder it should be so, since you are taught in your very Catechism to

See larger Catechism, Q. *What is required, and what is forbidden in the 2d Commandment*

Oppose all False Worship; and, according to each ones Place and Calling, to remove it. And Tolerating a False Religion is reckoned, in express terms, a Breach of the Second

Commandment. A Clause very unfit for a Catechism, that ought to contain only the Principles of our Holy and Meek Religion, and which I do not find in the Catechism

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of the Council of *Trent*, notwithstanding the persecuting Spirit of that Church; and indeed, it is not only a wicked, but an imprudent thing to impose on all Christians the necessity of either persecuting all their Neighbours that are mistaken in Matters of Religion, or violating their own Consciences; which sufficiently shews the Spirit of those that compos'd your Catechism, and discovers the Principle that makes you so uneasy to your Neighbours; which Principle your Teachers still refuse to Renounce.

These, I suppose, are sufficient to shew, That there is neither Rashness nor Uncharitableness in this Clause of my Leases, which has now been three times objected to me in print, twice by Mr. *B.* and once by Mr. *Craghead*; as if it were indeed of moment, or any thing to the Subject of my Book. But this makes it plain, that the Business of the Answerers was, to Answer my Book by prejudicing People against my Person; a certain sign, that they wrote for a Party rather than Truth.

After all, I must profess to you, and have always declared, that it never was my intention by that Clause to hinder any one to live under me that was peaceable, and of whose Honesty, as a Tenant, I
could

could have any reasonable Security, of what Perswasion soever he was; but I thought it but reasonable to reserve to my self and my Successors a Liberty to make a difference between moderate honest Men, whom one may suppose to be lead by Conscience, and others that appear to be acted by other Motives; which shall always be the Rule of my Proceedings.

There is a further matter under this Head which Mr. B. objects to me (*Vind. p. 25.*) in these words, *We like not the gentle Language of Writs de Excom. Cap.* By which he would insinuate some very hard or unfair Dealing in me. A few words will clear it; I never procur'd more than one or two of these Writs to be executed, and that against a Person who refus'd to stand for Sidesman (being duly elected by his Parish) or to find another for it, which the very Act of Toleration in *England* requireth to be done; and the Government on full Consideration of the Matter, found I had reason in it; and the Person confess'd, that he would never have contended it (as indeed he neither had, nor could have any scruple) had not his Minister, Mr. Crook, engag'd to bring him off, if he stood it out; which I am able to prove. But Mr. B. makes no scruple to Censure his
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Governours, before whom this matter was adjudged, and pronounce concerning things of which it is manifest he had no due Information.

Having thus examin'd the principal Matters of Fact, I must observe, that Mr. *B.* (who makes himself your *Advocate*) in the end of his *Vindication* (p. 55.) takes it for granted, that the *Matters of Fact* with which I charged you, and for the truth of which I appealed to your own Knowledge and Consciences, were false; and alledges it as the greatest provocation given you, that I *appealed to your selves as Evidences for what you certainly know to be untrue*. I do not find any sufficient ground for his asserting this in your behalf; I have conversed with many of you since the writing of my Book and Admonition, before many Witnesses, and could never meet with any of you that could deny any One Matter of Fact in them. And as to the Vouchers that Mr. *B.* has produc'd to disprove what I said, they are so far from justifying what he asserted, as to your practice, or contradicting what I charged on you, that the truth of his Assertions depends still on his own Credit. But whatever effect his endeavours to palliate the Matters with which I tax you may have

OR

on Strangers, they can never make you think otherwise of them than what you know.

And I am sure you cannot but know, (what I have been now necessitated to prove in the foregoing Chapter) that the main and most considerable Matters which I charg'd on you were true; That your *Communions* have been scandalously infrequent; That your *Publick Worship of God* was generally performed by you sitting, which I reckon irreverent; That you had no Orderly Publick Reading of the Scriptures, nor any Practicē that could properly be called Reading them; That you have no Order or Rule of teaching the Great Mysteries of our Religion in your Sermons or Set Discourses; which certainly do deserve such Set Discourses, if any thing can deserve them.

I am conscious to my self, and have God for my Witness, that I had no Design in what I have publish'd of your Faults in the Worship of God, but to endeavour, according to my Duty, your Amendment of them, (of which could I have made you sensible in a private way, you should not have been told so publicly.) And it had been a very ridiculous Undertaking for me, as I often have observ'd before, to put the
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stress of your Reforming them (which I most seriously coveted and desired) upon your Knowledge of the Truth of them, if I had not been sure that you did sufficiently know it; nay, had I not understood it from the Mouths and Confession of Many of you.

But the Truth is, these things are so Notorious, ev'n from the Defence which your *Advocate* and his *Certifiers* would make for you, that I had, and still have, all *Reason* to Appeal to your own Consciences for the Truth of them, and to hope for the desired Success of my Writings in your Amendment of them, from the Undeniable Evidence of this *Truth* in your selves; which Success, I thank God, I have already in some measure found, and do beseech Him still to encrease.

CHAP.

CHAP. II.

Of the Reasoning Part of
Mr. B's Book.

Sect. I.

Mr. B's stating the Case between You and Us, as to Purity of Worship and Discipline.

I. **I** Proceed now to some Observations on the Reasoning Part of Mr. B's Book; and the first thing I shall take Notice of, is his Stating the Difference between You and Us. *Vindic. p. 33.* we have these words; *Where there are in a Kingdom Two Parties, or Bodies of Protestants, in one of which both the Worship and Discipline of Christ is more fully restor'd to its Primitive Simplicity and Purity; in the other, there are some Defects and Corruptions left in their Worship, and Discipline almost entirely neglected, or perverted and abused; I think every considerate Christian should prefer the*

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the stated Communion of that Party, in which necessary Reformation has made a happier Progress. I confess, I am partly of Mr. B's Opinion; and think, for this very reason you ought to embrace the Communion of Our Church, as of that in which both Worship and Disciplin is more fully restor'd to its Primitive Simplicity and Purity; for I do not know one thing in which You have the advantage of Us; as will appear on Examination of these Particulars.

II. *First, In Discipline* you have nothing to boast of, since you have no Authentick Rule concerning it at all; as I shew'd in my Admonition. And when Proposals were made concerning it, they were rejected by a Parliament of your own Party with great Abhorrence; *We cannot, say they in their Declaration 1646, consent to the granting of an Arbitrary and Unlimited Power and Jurisdiction to near Ten thousand Judicatories to be Erected within this Kingdom, and this demanded in a way inconsistent with the Fundamentals of Government, excluding the Power of Parliaments.* The Question then between Your Discipline and Ours, is, Whether it is better to have no Rules, but meer Arbitrary Power in Ten thousand Judicatories, to exercise a Discipline inconsistent with the Fundamental Laws of
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the Kingdom, and the Power of Parliaments; or to have certain and determinate Rules for the Exercise of it; such as our Canons and Rubricks, which are very consistent with the Constitution of the Kingdom, and would certainly reform the World if executed; and nothing hinders their execution (that I know) but Your Separation. I cannot reckon it a *Happy Progress* in Reformation, as Mr. B. does, to throw down a well-establish'd Discipline founded on good Authority, and with good Rules, and Establish nothing in the place of it. 'Tis not *Purity* of Discipline to make it Arbitrary, and have no Rules at all. And yet I am afraid many are for reforming Faith as You have reformed Discipline.

III. *Secondly*, in your *Church-Constitution*, you are not yet agreed; and we do not know what you would have. I observed that Mr. B's sense of these things is much different from yours; both as to the Rules and Manner of Proceeding in your Judicatories inso much as you are not yet agreed who shall have the *power of the Keys*, Whether a single Congregation, or a Presbytery (*Adm. p. 47.*) To make you a little sensible of this, I will compare Mr. B. and his Parties Sentiments with Yours.

First

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First then, You own generally, That a National Church is of Divine institution; but Mr. B. and his Party declare, (*Reflett. p. 4.*) That *such a National Church is not of Divine Institution, and is indeed only A Combination of Churches, as united under one Civil Sovereign; its true Notion lies not in any Combination purely Ecclesiastical and Intrinsic, but Civil and Extrinsic.*

Secondly, You hold, that many particular Congregations may be under one Presbyterian Government. Mr. B. and his Party, That no particular Church shall be subordinate to another, ——— and, That none of them, their Officer or Officers shall Exercise any power, or have any Superiority over any other Church, or their Officers. *Heads of Agreement, p. 11.*

You hold, That it is agreeable to the Word of God, that there be a Subordination of Congregational, Classical, Provincial, and National Assemblies, for the Government of the Church. Mr. B. and his Party, That Church-Councils are not for Government, but for Unity; not as being in Order of Government over the several Bishops. *Reflett. p. 58. and Heads of Agreement, p. 10.*

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Thirdly,

Thirdly, You hold that Excommunication is a shutting the Kingdom of Heaven against impenitent Sinners. But with Mr. B. and his Party, Excommunication it self, in their respective Churches is no other than a declaring such scandalous Members as are irreconcilable, to be incapable of Communion with them in things peculiar to the visible Believers. (*Pref. to the Heads of Agreement*) In which sense any two Men may Excommunicate a third. It requires no Power at all to declare a Man incapable of Communion with me, but only Judgment; and so there is an end of Church Governors and Censures.

Fourthly, You hold, That those that are Ordained ought not to be Ordained again; but Mr. B. and his Party teach, That if any hold, in case of the Removal of one formerly Ordained, to a new Station or Pastoral Charge, there ought to be a like solemn Recommending him and his Labours to the Grace and Blessing of God: No different Sentiments or Practice herein, shall be any occasion of Contention or Breach of Communion amongst you.

Fifthly, You hold, That Ruling Elders are of Divine Right, and your Constitution, so far as appears to us, is founded on them; but Mr. B. and his Party declare, that whereas divers are of Opinion,
that

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that there is also the Office of Ruling Elders
— and others think otherwise: They agree
that this makes no Breach among them. Heads
of Agreement, p. 13.

Sixthly, You hold, That the Ruling Officers of a particular Congregation, have only power to suspend from the Lord's Table, and that Casting out belongs to the Presbytery. But Mr. B. and his Party hold, That each particular Church hath Authority from Christ, for Exercising Government, and of enjoying all the Ordinances of Worship within it self. Heads of Agreement, p. 4.

All these are material Differences, and concern the Being of a Government, and in all of them you differ from Mr. B. and his Party, and only in one of them from us, that is, in the Fifth, and then judge what Progress it is in Reformation, to separate from a National Constitution, to joyn with such that do not so much as pretend to it.

IV. Thirdly, Your Purity, that should invite Men to joyn with you, doth not consist in Doctrine; for in this, confessedly, you have no Advantage of us; for these very Heads of Agreement acknowledge it sufficient, as to Soundness of Judgment in Matters of Faith, to own the Doctrinal part

of those commonly called, *The Articles of the Church of England*; which we all Subscribe. You then have made no Progress in this Point.

Fourthly, As to *Preaching the Gospel*, which is a necessary Mark of the Purity of a Church, it is manifest, You come short of Us; the great Mysteries thereof being neither so Diligently, so Constantly, so Regularly, or so Universally taught by your Ministers, as in our Church, nor so Good and Obliging Rules for doing so: So that Men that would hear them taught in this manner, ought to joyn with us; as I have already shew'd.

Fifthly, As to the *Administring the Sacraments*, which is another necessary Mark of the Purity of a Church: Your Ministers have been Notoriously Defective; they have let many dye without Baptism, that had a *Title* to it; and have been no less Negligent in Administring the Lord's Supper, insomuch, that not one of them have done their Duty this thirty Years, in Administring it *often*, as Christ requires. Therefore those of you that would partake frequently of this Sacrament, must joyn with our Church.

Sixthly,

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Sixthly, As to *Holiness of Life*, you have no Advantage over us, being no better than your Neighbours; and if you take away such as are not of us, as a Church, but as we are the Governing Party, and who will always Joyn themselves to that which is so, I doubt whether you be so good. There needs no more to convince you of this, than to consider, that Mercy, Justice and Truth are counted by our Saviour to be the great things of the Law; and you will not find that the Protestants in the North of *Ireland*, of which You are the greatest part, are more noted for these than the Protestants in other parts of the Kingdom; which sufficiently shews, that whatever you pretend, your *Discipline* has no great effect; of which other Demonstrations might be given; it may seem in Speculation an Advantage, as the Auricular Confession of the Papists, but has hitherto produced as little effect.

Seventhly, As to the *Lives and Conversations* of Your *Ministers*, You have no reason to boast, till we see their *Interest* separated from their *Engagements to Sobriety*; and till they have undergone such a Scrutiny as the Clergy of *Down* and *Connor* did; that is, till they be try'd by above 300 Oaths, as the Clergy there were, if we reckon the

Church-wardens and other Witnesses. And as to their *Temper*s, I do not find that they are more Mortified, more Humble, have a less Opinion of themselves, or command their Passions better than other People; and for the proof of this, I appeal not only to those of this Diocess, but to the most eminent, most celebrated, and leading Men that have been of Your Party: Consult their Writings, and you will not find more Meekness, Humility, or Charity in them, nor less Passion, Bitterness, and Gall, than in their Adversaries: Witness the first and second *Admonition* in *Queen Elizabeth's* time, Mr. *Cartwright's* Writings, Mr. *Rutherford*, Mr. *Baxter*, Mr. *Alsop*, and if you please, Mr. *Boyse's*. Now, we are told by *St. James*, chap. 1. 26. *If any man among you seem to be Religious, and bridle not his Tongue, but deceiveth his own heart, that man's Religion is vain; much more if he bridle not his Pen.* There will be peevish, passionate, and railing Writers of all Parties; but Men that are truly Holy will hardly be provoked to any degree of these Vices, and ought never to be trusted as Guides, if they are.

IV. Lastly, As to your *Worship*, you have no perfect Rule for it; for Mr. B. has given up your Directory as imperfect in several

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ral particulars of great moment, and left it to your own Discretion to mend it, *Vind.* p. 35. I think I have proved it to be not only imperfect; but in one Particular, that it confessedly teaches contrary to Scripture, and believe I have shewed, and can shew, that it does the same in several others, This seems to me to be the state of the Case between You and Us; and I have as good reason to suppose it thus, as Mr. B. has to suppose that the *Worship and Discipline of Christ* is more fully restored to its *Primitive Purity and Simplicity* amongst You than Us: For which, I think, there is no pretence.

V. Mr. B. alledges, (*Vind.* p. 32.) That the Abuses contained in his thirteen Demands, *Rem.* p. 170, are the chief *Obstacles to a happy Union among us, which has been so long the Earnest Desire of all good men.* But this doth no ways appear to be true, since no men Labour'd more earnestly to remove some of them than *Papists*, and those of no Religion, who are willing to destroy our National Constitution, as being a Curb and Barrier against them; and when they can once effect that, they know well enough how to hinder the Settlement of any other. As appear'd fully by the *Long Parliament*, that took down our Government, but ne-

ver Establish'd another; and as to their being the chief Obstacle to our Union, consider whether we were nearer an Union when they were removed; on the contrary, Sects and Divisions grew more in Four years, than in Fourscore before; Witness Mr. *Edwards Gangrena*, p. 125, 143. and throughout: and this amongst *Persons counted Religious*; and therefore Mr. B. before we take his Word, must give us good assurance, that the removal of them will not open a Door to all *Heresies, Strange Opinions, Fearful Divisions, Looseness of Life and Manners*, as it did then; and as the weakening of them has done of late. Some of those he calls *Abuses*, when truly represented, rather seem to us the Barriers against Division, than Obstacles of Union. What is really amiss is not in our Constitution, but in some Restraints the Common-Law puts on us; and it is a Question whether it be safer to remove them. The Lawyers and the Parliament say no, when we have labour'd for it. And none more fierce to press their continuance than those of your Party. However, these are no more to be imputed to us, than the great Grievance of Impropriations; or your Ministers not having the Tythes and Churches, is to be imputed to them. But, to deal

ingenuously, all this is not to the Matter; the great Task incumbent on Mr. B. is, to shew a Precedent in Scripture of two Parties, such as he describes, where, on pretence of purer Discipline, one of them gathered a Congregation of Christians in the same place, distinct and separate from others, who Worshipped God in true Faith and Holiness. This I did put to him in my *Admonition*, p. 48, and he has given it no Answer, tho' the most Material thing in it, and Decisive of the Question; and without which you will never Justifie your selves by Scripture, for absenting your selves from our Assemblies for Worship, much less your sending out Emissaries to draw off others. There was the same Reason for Forming such Parties in the Apostle's time as now; some indeed did it upon mighty Pretences to the *Spirit*, and to *Purity*, speaking great *Swelling Words of Vanity*, and having *Mens Persons in Admiration*. But St. Jude tells us, that those who Separated themselves were *Sensual*, *having not the Spirit*. And Mr. Edwards observes the same of many of your great Professors, that first formed the Separation. There is nothing more easie or more deceitful than great Pretences to *Purity*, and Men truly humble and good seldom insist on them,

them, as being deeply sensible of their own Imperfections, and ready to believe better of others than themselves: 'Twere much more to the purpose for us to joyn in the Common Worship of God, and in joynt and continual Prayers together, That God would give us Mortified, Humble, and Pure Hearts, than to pretend *Purity* of Parties, and to stand by our selves, and with those in *Isa. Chap. 65. 5.* Cry, *Come not near me, for I am holier than thou.* Divisions are a *Work of the Flesh*, *1 Cor. 3. 3.* and the great Insuperable Obstacle to Discipline. I pray God to make you sensible of this, and to send down a Spirit of Unity, Peace, and Purity upon us.

Sect. II.

Mr. B's Partiality.

I. **I**N the Second place, let me put you in mind, that Mr *B.* doth not observe that Golden Rule of doing as he wou'd be done unto; for he takes the Liberty to put the most favourable Construction he pleases on his own words, and expects we should admit them: But
on

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on ours, he puts the worst he can, and is dissatisfied that we will not own them. Of which I will only give you a few Instances.

II. First, He affirms, *Rem. p. 136.* That the generality of you, as he is assured, do Communicate four or five times a year. This he interpreteth (*Vind. p. 17.*) only of the most devout and serious; which is very different from the Generality; since if One do it, the words may be true in the sense he gives of them; but I have allowed (as you see before) One in Four, of your Communicants to be thus devout and serious.

III. Secondly, He affirmed, *Rem. p. 136.* That all of you have the opportunity of Communicating 10, 12, or 15 times a Year, if you will take the advantage of receiving it, as often as it is administred within a few Miles of your respective Habitations: This he interprets, *Vind. p. 19.* To be Estimated from those parts, where the main Body of Dissenters are to be found—and p. 19. That he is not obliged to prove it concerning every particular one in the Remotest parts of the Province of Ulster. As if the Diocess of Ardmagh, Clogher, Rapho, Derry, Drummore, with a considerable part of the Diocess of Down and Connor,

Connor, were more in the Remote parts of *Ulster* than *Antrim*, *Carrickfergus*, *Glenarm*, and the other places he mentions: But I fully shewed in my *Admonition* that there is no Congregation in the Diocess of *Derry*, nor, I believe, in any of the other places named, in which the people may Communicate ten times a year without Riding 40 Miles: which is very unreasonable to expect, let them take what advantage they will. Nor had I any intention to confine you to one Diocess, as *Mr. B.* wou'd insinuate, *Vind. p. 18.* I mean honestly and plainly in what I say, and never designed to help out a Cause by Equivocations.

And as to those places *Mr. B.* has mentioned, they are all in a Nook or Corner; as may be seen by the Mapp; and yet by his own Confession it requires 24 Miles Riding to attend them, and sometimes 30; which are not a few Miles for the Generality of Country People; being an unreasonable Charge, and impracticable by many, especially by Women and Servants, who have as good a title to the Lord's Supper, and are often as serious and devout as the Masters of Families. This contrivance therefore of sending People from their Parish Churches,

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no ways answers, either in point of Convenience or Order, to the frequent Administration of that Sacrament in every Parish, nor is *Equivalent* to it, as he suggests p. 32.

IV. *Thirdly*, Whereas he asserts (*Rem. p. 13.*) That it is *Universally usual in every Meeting where an Ordained Minister is settled, to have the Lords Supper Administred—twice in the larger Towns, every Year.* He now tell us *Vind. p. 17,* That the twice a Year in the *Larger Towns* was intended, and is true of *Belfast, Carrickfergus and Antrim*: As if *Lisburn, Coleraine and Londonderry* were not larger Towns than *Antrim*; and as if *Strabane, Newry, Ballymenagh, Ballymony, Ardmagh, Dungannon, Downpatrick*, and many others were not in an equal rank with it. And yet he has not produced any Voucher, that this practice has been constant in these very three Towns, or how long. These, and many such, are the favourable Interpretations he allows himself.

V. But then, as to us he is resolved to put what sence on our words he pleases, and oblige us to stand by it. Thus he will needs know my design in publishing my Book better than my self, and oblige me to design it for the generality of
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Dissenters in *England*, as well as in *Ireland* (*Vind.* p. 6.) Tho' the whole scope of it, the Addresses in it, my Management of the Impression, and the very Title I sent with it to the Press [*For the use of this Diocese*] (tho' lost there, as the Printer must acknowledge, and another substituted in place of it, without my knowledge) sufficiently declare the contrary.

VI. *Secondly*, He will pretend to know the design of our Church's using the Cross in Baptism, better than all her Sons from the Learned *Hooker* to this day; as you may see, *Vind.* p. 44.

VII. *Thirdly*, Our Church in her Catechism in answer to that question, *What is required of Persons to be Baptised?* determines, that *Repentance* and *Faith* are required. Mr. B. (after Mr. *Baxter*) puts a very absurd sense on these words, and then disputes against them; alledging that by *Repentance* and *Faith* is meant *present Faith and Repentance*, *Vind.* p. 35. directly against the Catechism, which requires only present Faith and Repentance in those that are capable of them.

But of Children who have a right to Baptism, and are not capable at present of actual Faith, &c. She accepts a rational

nal Presumption, that they will believe, when capable, and an Engagement made by the Parents and Congregation, under whose power they are, solemnly declared by their Proxies and Vouchers, the God-fathers and Godmothers; It shews a mighty Prejudice against the Established Church, and a delight to find fault in those that insist on such forced and dis-owned Construction of our words; if we should deal thus with the Holy Scripture, it wou'd expose even them.

VIII. *Fourthly*, Whereas I quote your Directory for a certain Position, *Chap. 2. Sect. 3. N. 2.* meaning thereby, that Book which commonly goes under that Name among You, and whose words one of your own Ministers, Mr. Craghead, quotes as the *Express words of the Directory*, p. 45. Mr. B. will oblige me to mean *The Directory made by the Assembly of Divines, for Publick Worship*: Whereas I meant not that part of the Book, but the *Directions*, which are your Directory for Private Worship, as the other for the Publick; and which being bound together with the other, and with the Directory for Ordination of Ministers, and other pieces, do all commonly pass under the Name of the *Directory*, and are so quoted by one of

of your own Ministers, as I have already shewed : Yet this he imputes to me as a very unpardonable mistake, and repeats it again in his *Vind.* p. 22. I suppose every Body sees this is nothing to the matter, whether that Position I quoted was in the Directory for Publick Worship, or in the Directions for Private; since both are owned and received by you to whom I wrote : Therefore for Mr. B. to insist on it a second time, plainly shews that his business is with the Person, not the Cause; and that he writes for a Party, not the Truth; otherwise he would not offer a matter the second time that is nothing to the purpose, and for which there was no ground, besides his being unacquainted with the terms used among you.

IX. *Fifthly*, Whereas I laid it down as a thing that wou'd be granted me by you, that all ways of Worship are displeasing to God, *That are not expressly contained in Scripture, or Warranted by Examples of Holy Men mentioned therein :* Mr. B. misrepresents my sense (*Vind.* p. 30.) as if I had intended by this Rule to exclude such things as may be deduced by *clear consequence or parity of Reason* from them. Now I desire you to compare
this

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this Rule with your Catechism, and you will find it expressed there in these words, *The Second Commandment forbiddeth the Worshipping of God by Images, or any other way not appointed in his Word.* And in your *Confession of Faith* (Chap. 21. N. 1.) thus: "The acceptable way of Worshipping the true God is instituted by himself, and so limited to his own revealed Will, that he may not be Worshipped according to the imaginations and devises of Men, or the suggestions of Satan, under any visible Representations, or any other way not prescribed in the Holy Scripture. This Rule is stricter, and needs greater Limitations than the words of my Book. For, *First*, Here is no Allowance for things Warranted by Scripture, tho' not prescribed, as many things are. *Secondly*, There is no Authority given to the Examples of Holy Men in Scripture, which are sufficient to warrant a Religious practice in Gods Worship, tho' they do not amount to an appointment or prescription, and are not alwayes obligatory. In short, your Catechism and Confession of Faith, if we take them according to the Letter, *make all wayes of Worship unacceptable and unlawful that are not prescribed and appointed in Scripture.* Whereas my Rule allows *Examples and Precedents* of Holy Men to be

a sufficient Warrant. I supposed (and I think with reason) that you understood this Rule in your own Catechism and Confession of Faith, with due Limitations; and therefore had no reason to suspect, but you would understand it with the same Limitations in my Book, it being a manifest partiality to except against it when used by me, and yet allow of it (tho' expressed with less caution) in your Catechism and Confession of Faith, which yet ought to be more exact in wording a *Rule*, than is necessary in a private Man's Writings. Of this partiality Mr. *B.* is guilty, and plainly discovers by it, that he has one Rule for interpreting the words of his own Party, and another for interpreting those of his Adversary.

But *Secondly*, I desire you to observe That in my whole Book I never used this Rule, otherwise than with those Limitations that I have now expressed; nor has Mr. *B.* produced one instance wherein I did otherwise: As for Example, I tax you with bringing in the Inventions of Men into the Service of God, in your *Use of the Psalms*; not for singing the Meetre Psalms, for that I allow lawful; but for introducing them without necessity, to the exclusion of the Prose Psalms, for Singing
of

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of which we have Scripture-Warrant and Example. I taxed you likewise with introducing a Human Invention into the Worship of God, in your *Expounding Scripture*; not that Expositions of Scripture are unlawful, but to make them necessary every time the Scripture is read, is Literally such an invention; and so is likewise your excluding the Regular and Orderly Reading the Word of God, as he has appointed for the Edification of his Church, to make room for your Lectures; of both which, you have been guilty these Fifty Years last past. I past the same Censure on your *Extemporary Prayers*; not that I condemned them in all Cases, but because on the account of them, you had turned the Lord's Prayer, prescribed in God's Word, and the Use of Forms in the Ordinary Prayers of the Assembly (which is the Scripture way of Praying on such Occasions) out of your Meetings: Whereas it is manifestly a Teaching for Doctrine the Commandments of Men, to Teach, as you do, that Praying extemporary is more acceptable to God, or more edifying, than Praying by a Form; there not being the least colour in Scripture for such a Doctrine. I might shew the like in every place of my Book, where I used this *Rule*;

either in proving the Orders of our Church, or in disproving yours; so that Mr. B. had no reason to find fault with it.

But *Thirdly*, The Rule needs not these Limitations, it being agreed by all sober Interpreters, That whatever can be deduced from Scriptures by *Clear Consequence* or *Parity of Reason*, is sufficiently warranted by them, though not expressly contained in them; so there was no necessity to explain the *Rule*, though I was willing to avoid the Exceptions even of the Captious; and therefore put in the Explication you find in my Second Edition.

Fourthly; Mr. B. excepts against my using the Phrase of *Ways of Worship*, and alledges I used it frequently to signify *Circumstantial Modes of it*, *Vind. p. 30.* But I Answer That I used the Phrase with which you were acquainted, whereas I believe few of you ever heard of *Circumstantial Modes of Worship* before; and I used it in the Sense you generally do, when you ask for Scripture to warrant our using the Psalms by way of Answering, our using Forms of Prayer, our singing with Instrumental Musick, our joyning our Voices in some Prayers, our Receiving the Sacrament in a Worshipping posture, and the other particulars against which you except in our Publick Service; and

and I shewed these *Ways* are not only warranted, but prescribed for the most part in Scripture: Whereas those *Ways* you have introduced in the place of them, have neither Command or Precedent in Scripture. If these that I have named in our Service and yours, be *Circumstantial Modes*, they are the chief and greatest Exceptions that I ever found any of you make against joyning with us; and they are the great matter of Reformation set forth in your Directory, tho' Mr. B. seems to make light of them.

From the whole, I think it appears, That Mr. B. has both perverted and misapplied my *Rule*; and yet on this perverted sense of my Words, are founded most of his Arguments against our publick Worship.

X. Lastly, This Method of fixing Principles upon me, and then writing a Book to Confute them, is not new with Mr. B. He did it once before at a very unseasonable time, and still persists in Taxing me with his own Consequences, as if I indeed owned them. Thus, *Vind. p. 25.* he charges me with passing a *Virtual Sentence of Damnation* publickly upon you, by *Denying you to be a part of the Catholick Church*; and this he puts in *Italian Letters*, as if they were my Words; but there are no such Words in any Book I have yet written, nor any

just Ground to fix such a Sentence on me; the whole Mystery of this, so far as I know it, is thus. Mr. *Man-y*, formerly Dean of *Derry*, on his turning Papist, published his Motives which prevailed with him to do so: To these I wrote an Answer, in the Year 1687, by which, I thank God, the Protestant Cause lost nothing, and it was so well approved, that it was Twice Reprinted in *England*: But Mr. *B.* cou'd not digest it, and therefore wrote Reflections on it; and the greatest Exception he has against it, is, that I say in it, That I meant by the Catholick Church, the whole Body of Men professing the Religion of Christ, and living under their Lawful Governours. From which Words, Mr. *B.* draws many strange and absurd Consequences, alledging that they Un-Church all Dissenters, all foreign Churches, and render the Relation of all true Christians to our Blessed Lord (as his Members) as questionable as the Title of the Pastor under whom they live; with many other absurd Inferences contrary to the Literal Assertions of my Book; which therefore he would perswade us contradicts it self: But the World knew me too well, to need being troubled with a Justification; and tho' I had prepared one, my Friends assured me it was unnecessary

to

to publish it, and I still am of the same opinion.

XI. For I must let you know, that I said no more in those Words than the generality of Protestants said before me. Some in the same Words, and the rest in effect and meaning, even those of your party not excepted: For I take it for a general Principle of Protestants, That the Preaching of the Word of God, and due Administration of the Sacraments are the true Marks of the Catholick Church; and that a lawful Ministry is necessary to these, in so much, that your own Confession of Faith tells us, That neither Sacrament *may be dispensed by any, but by a Minister lawfully Ordained*, Chap. 27. & Chap. 28. That the *Outward Element in Baptism, is Water, wherewith the Party is to be Baptized, in the Name, &c. by a Minister of the Gospel lawfully called thereunto*: And the Confession of the Church of Scotland has declared, Chap. 23. That *Sacraments be rightly Ministrated we judge two things requisite, The one, that they be Ministrated by Lawful Ministers.* — The other, That they be Ministrated in such Elements, and in such sort as God hath appointed, or else we affirm that they cease to be the right Sacraments of Christ.

You see then from the Declaration of your own Party, that a lawful Ministry is

required to the due Administration of the Sacraments, and without such Administration there can be no true Church; and a Man that is not duly Baptized, is not yet a visible Member of the Catholick Church, though he may belong to it. From these it were easie (if one would imitate Mr. B's way of Reasoning) to draw the same Consequences as he doth from my Words, indeed worse; and to argue that these Positions make every Man's Baptism as uncertain, as the Ordination of the Minister that Baptized him; and that every Church is as uncertain of her being a True Church, as of the Lawful Calling of her Ministers: And all those Questions Mr. B. starts concerning the Lawful Calling of Ministers and Governors, will come in here as properly as he brings them against me; but whoever should draw such Consequences from these Principles, which are common to most Reformed Churches, would be as unjust to them as Mr. B. is to me.

For in this, the sincere will and endeavour is accepted, both by God and Man, for the deed; and therefore neither the Assembly of Divines, nor the Church of *Scotland* intended to make void the Baptism of those, who out of the sincerity and simplicity of their hearts received it from such as they supposed lawfully called Ministers,

nisters, but were not ; neither did I ever intend to exclude from the Catholick Church, such as either out of weakness of Judgment, submitted themselves to Pastors whom they believed lawful ; or out of necessity (when they could not get others to officiate to them) submitted to such as they found settled. And this I shewed to be my Sense from St. *Augustine's* Words, quoted at large in the Sixth Page of my Answer to Mr. *Manby*, of which Mr. *B.* never took any notice when he made all his Consequences for me, tho' there needed no more to destroy them all.

XII. But I must now tell you , that this is no comfort to such, as out of Interest or Passion, divide the Church, and heap up to themselves Teachers according to their own Lusts ; nor to such as knowingly, or out of wilful negligence joyn themselves to such : These I take to be the Hereticks St. *Paul* commands us to reject after the first and second Admonition, and they are *Self-condemned* ; for the Church can condemn them no otherwise, but by casting them out by Excommunication, and they have thus condemned themselves already by their separation ; and I see no reason any one has to be displeased at these Principles, except he be conscious, that out of
Interest

Interest or Passion he has divided the Church, as I am afraid many are, or think it a small matter to make such Divisions: Or Lastly, is indifferent whether his Minister is lawfully called or no, as indeed too many are, who are not much concerned how a man came by his Ordination, so he preach to their mind. But I suppose the best way to deal with a Papist, will be to assert not only the *Lawfulness*, but *Regularity* of our Ministry, and I thank God, we have done it effectually; if Mr. B. could have done as much for his Party, he needed not have gratified Papists (tho' his Party at that time were caress'd by them) in endeavouring to Answer a Book, grounded on Principles, which they could not Reply to, as appeared by the event. But this has always been the Method of those that separated from the Church; so *Tertullian* tells us, *De Prescriptionibus. Cum hoc sit Negotium illis, non ethnicos convertendi, sed nostros evertendi; hanc magis Gloriam captant, si stantibus ruinam, non si jacentibus elevationem operantur, &c.* The Sense of which is, That those Separatists made it their Business to oppose and draw off the Members of the Church, and set up their Petty Sects, but did not joyn against the common Enemy.

XIII. I must put you in mind, that there are some Men espouse a Party, and resolve to make themselves the Champions of it; and when they want direct Proofs against their Adversaries, they draw strange and absurd Consequences from their Opinions: And though they know very well, that those to whom they ascribe them, detest these consequences as much as themselves, yet they set them up, as if they were really held by those to whom they impute them; and endeavour by strains of Rhetorick, and vehement Interrogations, to render them odious: This may take with such as are heated with Faction, and love Books for ill Language and Violence; but understanding Men know such Treatment to be only an Artifice to keep up the Spirit of a Party, and make a shew of Reason where direct Proofs are wanting: And that it is really a giving up a Cause to fly to these Arts, and therefore they deserve no Consideration. Neither should I have troubled the World or my Self, to tell you, that I hold none of the absurd Consequences Mr. B. fixes on me, or that they do not follow from any principle of mine, had not one of your Ministers, that ought to have had more Integrity and Justice, improved this Calumny on Mr. B's Authority

rity so far as to affirm, that I Held, and Published, that such as you *belong not to the Catholick Church — being without Christ, having no hope, and without God in the world :* All which he puts in the Italian Letters, as if they were my Words, (Mr. Craighead p. 147.) Whereas I never either in Words or Writings used such Barbarous Expressions, or past such an Unchristian Censure on any Man, much less on any Body of Men that professed to believe in Christ. But I can heartily forgive him, and wish him no more harm than that he may be sensible he has wronged me in at least an hundred particulars besides this.

I do not think it necessary, at present, to take any further Notice of his Book : This is sufficient to shew how truly he has represented Matter of Fact, so far as he concurs with Mr. B. And as to his Reasoning Part I am content any one that reads my Book should read his ; and judge whether he has either truly represented my Sense, or Answered my Arguments. I am well pleased that you have it in print, since by comparing it with Mr. B's, you may plainly see that your Advocates are not yet agreed on what Principles to defend your Cause ; there hardly being greater difference in Principles between the Answers

SECT. 2. *Of Mr. B's Reasons.* 157

swers and my Book, than between the two Answers themselves. But the greatest advantage that I expect by it, is, That it will be a means to discover to Posterity how far the Learning and Sincerity of your Teachers were agreeable to their Reputation and Profession ; and what sort of Men have been followed by those that separate from Our Church.

THE

THE APPENDIX.

CONTAINING

An Answer to Mr. B's Objections
against the Sign of the Cross.

SECT. I.

*Of the proper Method to discover the true
Nature of Sacraments as Signs.*

I. **M**R. B. in his Remarks on my Discourse to you *Concerning the Inventions of Men in the Worship of God*, has given me many hard words, for not treating of the Cross in Baptism (as I have observed in my *Admonition*, where also I have given my Reasons for not doing it, since it did not belong to the ordinary part of Worship, which I only engaged to handle, p. 55.) imputing it to want of *Candour* and *Ingenuity*. And tho' I had given him no occasion for it, yet he resolv'd to bring in
this

this Dispute about it; because (as he alleges) it most directly concerns this Charge of *Human Inventions in the Worship of God*, Rem. p. 463. And that here *The Dissenters particularly us'd to fix their Charge of Human Inventions* against us. This then seem'd to me the most direct and strongest Objection you had to prove your Charge against us; and in which Mr. B. put most Confidence; so that if this failed, and had no force, the rest must fall in course. And therefore I consider'd *It* only, and I believe in such a way as is fully satisfactory to all that Impartially read what I have said, and what Mr. B. has Answer'd: And tho' I might well let it rest on that foot, yet there being several things in Mr. B's Answer that tend to mislead your Judgments in greater matters than the Sign of the Cross, I have thought it requisite to give it a new and distinct Consideration.

The Sign of the Cross indeed I allow to be of no great weight in it self; but if we consider that the condemning the Use of it is in effect to Condemn the Universal Church, that has used it from the Apostles time, that to make such Signs unlawful, when God has not made them so by any Command, is to add a Doctrine of our own to the Gospel, a great Superstition,

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tion, and a Breach, on our Christian Liberty. And Lastly, That the false Reasonings brought to oppose it are of such ill consequence, that if they are not detected and exposed, there is hardly any thing in a Church can be safe from such Cavils, but the same sort of Arguments will reach to the most approved Practices. If these things, I say, be consider'd, this Dispute about the Cross will not appear of so little moment as some may imagine ; nor will it be safe for the Governours of Our Church to comply with the Teachers of such Doctrines, lest they betray the Purity of the Gospel, by allowing the *Doctrines of Men*, that would make that unlawful in it self which God has left indifferent. We can very well join in Communion with a Church that does not use the Sign of the Cross, as the Apostles did with such as kept the *Jewish* Ceremonies, and abstained from certain Meats : But when any come to impose this on our Consciences, as forbidden by God, we must in such Cases imitate *St. Paul*, who refus'd to give place by Subjection, *no, not for an hour*, Gal. 2. 5. We reckon it a Liberty and Privilege of the Church of God, and of all her Members, to signifie the Sense and Devotion of their Minds towards God in such becoming Actions and Words as Universal

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Custom

Custom has made significant of our *Thoughts* and *Passions* in such Cases ; as I have already proved in my former *Admonition*, p. 68. and shall further prove in this. And for any one to teach this to be unlawful, is to deprive us of a Privilege God has vouchsafed to us, to impose on our Liberty, and to teach such Doctrines as St. Paul condemn'd for *Doctrines of Devils*, 1 Tim. 4. 12. For *Forbidding to Marry*, and to *abstain from Meats*, are there reckon'd such Doctrines, because they make that unlawful in it self that God has allow'd ; and he has no less allow'd us to express the Devotions of our Minds by significant Actions, than he has allow'd us to feed our selves by all kind of wholesome Meats. And therefore they that condemn the one as unlawful, are equally Superstitious with those that then condemned the other.

II. To proceed then, I desire you to remember that I undertook two things in my *Admonition* : First, To shew that Mr. B's Arguments against the use of the Cross were of no force : And secondly, That it was warranted by Holy Scripture. I shew'd you, that his great Objection against it was, that we make it *A New Human Sacrament*, and that then it must be *A Human Invention*. But, in order to satisfy you that

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we ascribed nothing of a Sacramental Nature to it, I observ'd, that three things were necessary to make up a Sacrament: First, *An Outward visible Sign instituted by God, signifying some spiritual Grace or Benefit which we expect from him.* Secondly, *An Obligation on God by some promise of his to grant us that spiritual Grace or Benefit when we duly use the visible sign.* Thirdly, *A Penalty on us when we do not use it.* I shew'd you, that we ascribed none of these to the Cross in Baptism, and consequently, that it hath nothing of a *Sacrament* in it.

For it must be consider'd, that the word *Sacrament* is no Scripture-word, but the Church has taken it up to express some peculiar Institutions, Rites, or Signs which we find appointed by God; and the true way to know whether we ascribe any thing of a Sacramental nature to any sign, is to consider the nature of those Signs which we all agree to call *Sacraments*, and to observe diligently and impartially wherein they agree amongst themselves, and differ from all other signs. I examin'd this as carefully as I could, and found that they all agreed in those three things which I have before mentioned; and that they differ'd from all other Signs peculiarly in this one thing, *That they obliged God, by his Promise upon the*

due use of these Signs, to give us the Grace or Spiritual Benefit signified by them. It is this Promise annexed to these Sacraments that makes them so valuable and precious to us, above all other Signs, and without it they would be meer Ceremonies, and might be omitted or supply'd on very Ordinary Terms: Whereas now nothing but Necessity can excuse us from the use of them, if we would enjoy the Promises of God annexed to them. Mr. B. in his *Vindication* doth not deny the three things which I have named to be necessary to a Sacrament, nor doth he think himself oblig'd to prove that we ascribe any of them to the Cross; but he alledges, that the account I have given of Sacraments, is very *Lame and Defective*, omitting several Considerable Uses of them, which were the chief strength of his Arguments against the Cross, (*Vind. p. 37.*) And (*p. 38.*) he adds, That these sacred Rites that are appointed by God, both in our first publick Entrance into the Covenant, and our publick Renewal of it at the Lord's Table, are design'd for several Uses, and principally for the three following.

1. As Representing Signs for Instruction concerning the Privileges and Duties of the Covenant, and our Guilt and Pollution, &c.

2. As

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2. *As Obliging Signs to Confirm and Rati-
fise the Covenant entered into, and this both on
God's part, p. 39. and from us to God,
p. 40.*

3. *As Distinguishing Signs or Badges of
our Profession, and the Relations we thereby are
invested in; which afterwards he explains by
Baptism, being a Mark and Character of those
that belong to that one Visible Body or Church,
of which Christ is the Lord and Head; and
opposeth it to that one Internal Baptism,
which he calls the certain mark of belonging
to one invisible Church, p. 43. The mean-
ing of which Words is not easily compre-
hended, since he doth not explain whether
he means by a certain Mark of belonging to
an Invisible Church, an outward and visi-
ble Mark, or how internal Baptism can be
such a Mark; whereas I think the genera-
lity of such as have written Considerately
of these Matters, have made the external
Baptism a Sign and a Mean of the inter-
nal, and of our Union not only to the
visible, but likewise to the invisible Church
when duly received; and only such as
have in some measure imbibed the *Soci-
nian* Doctrines have explained Baptism as
a Mark of Union to the Visible Church, in
exclusion to the invisible.*

These are the Uses for which he tells us Sacraments are design'd. And, p. 44. adds, *That the Cross is set up for several Sacramental Uses, even the like as Baptism and the Lord's Supper are appointed for (except that one use of their being Obliging Signs on God's part to ratifie his Promises.)* And from thence infers, (p. 45.) *That the Cross is hereby made as much a Sacrament as Men can make a Sign of their own.*

III. This would indeed have been a good Inference, if he had prov'd, that the Uses he has nam'd (so far as they differ from the three parts of a Sacrament before laid down by me) do not belong to any other Signs warranted in Scripture, but only to the Sacraments. But he has not in the least attempted it; and it would be in vain, for I shall shew, beyond exception, that all the Uses which he has named of Sacraments (so far as they can be applied to the Cross) are common to many other Signs Warranted by Scripture; and not at all peculiar to Sacraments; for the Cross cannot be made a Sacrament (not a Human Sacrament it self, which is indeed no Sacrament, but a noise of Words to amuse common People with, and affright them) but by being set up for such Uses as are so peculiar to the Sacraments, that they belong

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long to them only, and not to any other Scriptural Signs whatsoever.

That which has led Mr. *B.* into this mistaken way of Reasoning, is, That he consider'd what he conceives the *Two Sacraments agree with another in*, and in what they differ from one another; *Vind. p. 38.* But then quite forgot to consider wherein they differ from all other Scriptural Signs, which if he had done, he would have found that they do not differ from other Signs in any of the uses which he has named, except that of obliging God by his Promise to confer some spiritual Grace.

He that would know what a Man is, must not only consider wherein all Men agree, but likewise wherein they differ from other Creatures. All Men agree in Life and Motion, but if any one would conclude from thence, that whatever has Life (as for example, all Beasts have) is a Man, would be looked on as a very ill Reasoner; and yet this is Mr. *B.*'s Method. He found both the Sacraments agree in being designed for Representing, Obliging and Distinguishing Signs of the Duties, Privileges, and Relations of the New Covenant; whence he calls them *Federal Rites*, and spends several Pages to prove them designed for these Uses, and from thence would conclude, that every

Sign that represents, obliges, and distinguishes, must be a Sacrament, from the instance of the Sign of the Cross; but with as little Reason as it would be concluded in the former Case, that whatever had Life and Motion is a Man.

IV. Before I proceed further to the consideration of these Uses, I must caution you, first, That I do not pretend to understand all the Designs of God in instituting Sacraments; for they are Mysteries, and God has no where told us, that he has discover'd all his Purposes in them. If we reflect on the Passover, the great Sacrament of the Old Testament, we shall not find that God did Explicitly discover the main design of it to the *Jews*, which was to signify and apply the Death of Christ to such as celebrated it; and, Who can be sure that there is not a hidden and mystical design in Baptism and the Lord's Supper, of which we are not aware, and of which, at least, we have not a clear and explicit Notion? This Consideration ought to make us diligent in the use of them, and modestly cautious in our discourses and explanations of them.

Secondly, 'Tis easie to observe, that Mr. B. has not expressed the *Uses* of Sacraments in the Language of Scripture,
but

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but in that of the late Systems of Divinity and interested Writers; and seems rather to have regard in them to some late Notions and Prejudices, particularly of the *Socinians*, than to the Ancient Doctrine of the Church, collected from the Word of God.

And indeed, if it were not that I hope I may contribute something to clear the Notions of Sacraments to Vulgar Capacities, and convince them of the Necessity of frequenting them, which I find the *Socinian* Notions (too much encourag'd by some) have very much shaken, I should think what I have before said alone sufficient to Answer Mr. B's whole Discourse concerning them, and to shew it to be of no force.

But whilst Men are made to look on Sacraments as primarily designed to bind us to our Duty to God, and not rather as Pledges and Conveyances of his Grace to us, they are apt to be deterr'd, by having their *Duty* set before them in so strong, and the *Grace* to perform it in so weak a Light; whereas if Men look on them principally, as Tenders of Grace and Assistance to perform their Duty better and more easily than they did before, and consider this as the proper and peculiar effect of them, as Sacraments, and that which distinguishes them

them from all other Signs (as I have and shall prove it is) this will encourage them to come to them cheerfully, and bind themselves readily to that Duty which they here hope for Grace to discharge; in which hopes God will not deceive them. But Mr. B. has so order'd the matter, that he has perverted most of those Scriptures that give us this hope and assurance, to a quite different purpose; so that in the relation I stand towards you, I am obliged to instruct you in the orthodox sence of them, and vindicate them from the *Socinian* glosses he thus puts on them.

I proceed therefore, first, to shew you, *That the Sacraments are primarily signs of God's Grace, and not properly of our Duty, tho' they imply it.* This I think necessary to do, to make you understand the true nature of Sacraments; for otherwise I must let you know it is not necessary to the point in dispute about the Sign of the Cross; for whether the Sacraments are immediately signs of our *Duty* or no, it is plain (as I shall shew you in the Second place) *That the Scripture warrants us to use other signs of our Duty besides them.* And (in the Third place) *That the Cross is such a sign as the Scriptures warrant.*

Sect. II.

That the Sacraments are Primarily Signs from God to us of his Grace ; and not properly of our Duty, either as required by God, or profest by us, tho' they imply it.

I. **T**HIS is plainly the Doctrine of our Church in her Catechism and Articles : In the first She teaches, That a Sacrament is an Outward and Visible Sign of an Inward and Spiritual Grace given unto us by God, restraining the Sign to this Grace of God. And in her Articles she declares, That Sacraments be not only badges or tokens of Christians Profession, but rather they be certain sure Witnesses and Effectual Signs of Grace and God's good-will towards us, by which he doth work invisible in us, Art. 25. And again, Baptism is not only a sign of Profession and Mark of difference whereby Christian Men are discerned from others that be not Christened, but it is also a sign of Regeneration or new birth, whereby as by an Instrument, they that receive Baptism rightly are grafted into the Church, &c. Art. 27. And further, The Supper of the Lord is not only a sign of the love that Christians ought to have amongst themselves

*selves one to another, but rather it is a Sacrament of our Redemption by Christ's Death; in-
somuch that to such as rightly, worthily, and
with Faith receive the same: The Bread which
we break is a partaking of the Body of Christ,
&c. Art. 28.* In all which places, our
Church makes the Grace of God (effectual-
ly Communicated to us in the due use of the
Sacraments) to be properly and principally
signified by them. To these Articles I sup-
pose you do assent, they being approved by
the *Heads of Agreement*, which Mr. B. as-
serts to be the *Common Principles wherein
both the Presbyterian and Congregational
Divines are agreed*, Rem. p. 142.

II. Besides this Authority of our Church,
I think most Divines that have written to
purpose on this Subject, distinguish between
the things *signified* by a *Sacramental Sign*:
The things *pre-required* in us to the use of
it, and the *Benefits, Consequents, and Effects*
of it. Thus in the Lord's Supper the things
properly and immediately *signified* are the
Body and Blood of Christ, which are there-
in communicated to us. The things *pre-
required* in us are, to *Examine our selves, to
have a lively sense of God's Mercy in Christ;
to have a thankful remembrance of his Death,
and be in Charity with all men.* These are
the *Wedding Garments* to make us accepta-
ble

ble Guests at this Feast. Lastly, the *Benefit* or *Effect* of this Sacrament is, *The refreshing our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.* I might instance the same in the other Sacrament of Baptism, but an Example will make it plainer for both.

We will suppose then a King grants a Pardon to a Rebel under the Great Seal. Now, the Great Seal, in this case, signifies (as every body knows) the King's Favour and Grace to the Person to whom it is granted; this is the direct proper and immediate signification of it. But it is supposed or *pre-required* that the person so favoured is willing to accept of the Pardon granted by it, and that he is resolved to be a faithful Subject for the future. The *Consequent* of this Pardon is, that he who has it shall enjoy his Liberty, Estate and Life, as formerly.

Now, if any should argue from this, that the Great Seal is a sign of our Submission and Allegiance, and of the enjoyment of our Liberty, Property, &c. it would be in effect the same as if they should say, that a red Sky at Evening in Harvest (which properly signifies a fair day to follow) is a sign of the Obligations which Husbandmen lye under to imploy their diligence in the season

son offer'd, to preserve the Fruits of the Earth, and of full Barns and encrease of Wealth ; because these are all Antecedents or Consequents of the fair day, which such a Sky properly and immediately signifies.

III. Mr. *B.* in opposition to this Doctrine, takes some pains to prove the Sacraments designed to represent our Duty to us, and to signify our Obligation to perform it, and applies several places of Scripture to this intent. But I desire you to observe, that the thing Mr. *B.* ought to prove, is, that they are Signs from us to God : for tho' they represent our Duty to us, they may still be Signs from God to us, signifying his Will requiring us to perform such Duties, and not from us to God, signifying our Intention and Resolution to perform them : for it is necessary carefully to distinguish between God's signifying his Will to us by certain signs, which require or represent our Duty, and our professing Obedience to him in such significant Actions as are proper to express it. The former, God doth in many Types and Signs in the Old and New Testament, besides the Sacraments, which signify them only by Consequence and Implication not directly ; and the latter we do in every Act of Outward Devotion such

as Bowing, Kneeling, Standing, putting on Sackcloth, &c. all which represent our *Duty*, and are professions of our *Intentions* to perform it.

Tho' therefore Mr. B. should prove by Scripture that the Sacraments represent our Duty as required by God, yet it were nothing against me, except he prove it to be proper and peculiar to Sacraments to represent our Duty as profest by us, to the Exclusion of all other Signs.

However, tho' I need not take Notice of the Scriptures he produces to this purpose, they not being to the point in hand, yet because they are all perverted from their true and genuine sense I think myself obliged to Vindicate them from his false glosses, and shall with them likewise consider his other Arguments on this Head.

The first is, *John 3. 5. Except a Man be born of the Water and the Holy Ghost he cannot enter the Kingdom of Heaven.* This he produces, *Vind. 38.* to prove that *Washing with Water is by its Resemblance Instructive to us concerning the Priviledges and Duties of the Covenant we enter into.* But here is nothing concerning Instruction; but the plain and littéral meaning of the place is, That Baptism represents to us
the

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the Will of God to give us a New Birth by Water and the Holy Ghost. The Water doth not only Instruct us in the *Necessity of the Regenerating and purifying Vertue of the Holy Spirit*, as he seems to suggest, but when duly used, it carries that Vertue along with it.

The second place produced by him, to prove the Water in Baptism to be an Instructing Sign concerning our Duty and Priviledges, is, *Tit. 3. 5. He saved us by the Washing of Regeneration and Renewing of the Holy Ghost*. This fully proves that it is God's Institution, that we shou'd be saved by Water and the Holy Ghost in Baptism: if Mr. B. thinks that we are only Instructed in that Priviledge by the Water in Baptism, as he seems to do, he contradicts the very Letter of the Holy Scripture, which says we are saved by it, and he seems to be influenced in this point with Socinian Notions.

The third place is *Acts 22. 16. Arise, be Baptised, and wash away thy sins*. This he produces to prove that Baptism is *Designed to Instruct us concerning our guilt as well as pollution, and the necessity of our being cleansed from it by the laver of our Mediators Blood*. But sure the place proves quite another thing; not only that we are Instructed

structed by Baptism concerning the necessity of being Cleansed, but that we are actually Cleansed and Washed in our Mediator's Blood by it, and have our Sins then, and not before, forgiven us: So the Scriptures frequently Teach us, and so the Church has ever understood it: it is not for any Merit of our Faith or Repentance that our Sins are forgiven us, and therefore God may as Justly, and has as positively made Baptism a condition of our Pardon when it may be had, as either of them. Christ may apply the Vertue of his Blood to us on what terms he Pleases, and since he has made Baptism a Condition, the meaness of the thing ought to be no Exception, any more than the washing in *Jordan* was a just Exception to *Naaman* the Syrian. We are therefore as much regenerated by Baptism, Cleansed, Saved and Pardoned by it, as *Naaman* was Cured of his Leprosy by Washing in *Jordan*: And can no more be partakers of these benefits without it, when we may have it, then he cou'd without the other. It is therefore of very ill consequence to interpret these places of bare Instruction, and I hope Mr. B. will not say he meant so to interpret them as to Exclude the real force and efficacy.

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The fourth place is, *John 6. 53, 54. Who so eats my flesh, and drinks my Blood hath Eternal Life—For my Flesh is Meat indeed, and my Blood is Drink indeed.* This he produces to prove, that in the Lords Supper There is not only a Commemorative Representation of the Death of Christ, but also an Instructive Representation of our spiritual Communion with him in his Body and Blood. And of Those Duties—by which we are said to Eat his Flesh and Drink his Blood, *Vind. p. 39.* But there is no colour for such a gloss. The Place speaks of feeding by Faith on the Flesh and Blood of Christ either in or out of the Sacrament.

'Tis certain and confessed by the Church of God, that there is a peculiar Feeding on the Body and Blood of Christ by worthy Receivers in the Sacrament of the Lord's-Supper; and that there is not only a Commemorative and Instructive Representation of them, as Mr. B. alledges, but a real and true Communion of them; your Confession of Faith uses the Words *Really* and *Indeed*, *Chap. 29.* and therefore is a great perverting of those Words of *St. John* to interpret them of such Commemorative and Instructive Representation only, and a ready way to bring in the Socinian Notions of Sacraments.

Who The Fifth place, *Vind. p. 39. is, Rom.*
6. 3, 4, 5. So many of us as were Baptised
into Christ, were Baptised into his Death,
therefore we are Buried with him by Bap-
tism unto Death: that like as Christ was
Raised up from the Dead by the Glory of
the Father, even so we also shou'd walk in
*Newness of Life. He alledges (*Vind. p.**
39.) That dying unto Sin, and walking in
Newness of Life is not signifyed as the Be-
nefit Conferred by God (as I suppose) but
rather as the Duty required from us. And to
the same purpose he quotes Coloss 2. 12.
Buried with him in Baptism; wherein also
you are risen with him—and you being dead in
your sins, and the uncircumcision of your flesh
hath he quickned together with him, having
forgiven you all trespasses. It is manifest
from the plain Words of these places,
that the Apostle here shews what God
has done for us, and from thence infers
what we owe to him: He has mortified
Sin in us by Baptism, he has buried us
with Christ, he has forgiven us all Tres-
passes, he has quickened us together with
him as he raised Christ, and given us a
New Life by his Holy Spirit; let any
one judge whether these are Benefits we
receive from God, as I affirm, or rather
Duties required from us, as Mr. B. alledges.

Every one of these (as the Church of God has ever Taught, and as the generality of Christians, except *Pelagians* of old, and *Socinians* of late, have professed to believe) are Acts of God's efficacious Spirit upon us, and not Duties required of us, tho' they infer Duties to be perform'd by us. We cannot quicken ourselves, or kill Sin in us till the Spirit of God deliver us from the Body of Death, and quicken us by a new Principle, and then, when he has given us a New Life, it is (as the Apostle infers) our Duty to walk in the *Newness* of that Life. This is plainly the Apostles Reasoning *Rom. 6.* for after he hath shewed what God has done for us, in giving us his Grace to mortify our Lusts, and to enliven us with Christ, he concludes, *V. 12. Let not therefore Sin reign in your Mortal Body, that you should obey it in the Lusts thereof.*

The Sixth place he produces is, *1 Cor. 6. 11. But ye are Washed, but ye are Sanctified, but ye are Justified, in the Name of the Lord Jesus.* He alledges, that these Expressions refer to Baptism, which is true: but, that it is our Duty to Wash, to Sanctify, to Justify our selves rather than receive them as Benefits from God.

God, is not to be allowed. These are acts of God's Spirit upon us; in Baptism we expect and receive them from him, and when we have received them, it is then our Duty to imploy the Grace he has bestowed on us, lest we receive it in vain; and this obligation to improve the Talent God has given us in Baptism, is a clear Consequence from his having so freely given it to us.

The Seventh place Mr. B. urges to prove, that *Baptism is a Sign from us to God, of our Obligations to the Duties of his Covenant*, is, 1. Pet. 3. 23. *Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good Conscience towards God.)* I think this is so far from proving what Mr. B. produces it for, that it proves the direct contrary. Our Saviour tells us, that *he who Believes and is Baptised shall be saved*; that is, Faith and Baptism are the means or conditions of our Salvation; Baptism is God's Act by his Ministers, and Faith is ours (that is, the Act of it, tho the Gift and Grace be his) but except we perform our part, Baptism will do us no service; nor ought the Ministers, who are the dispensers of God's Favours, to admit us to it, till we satisfy them some other way of our Sincerity, than meerly by our demanding Baptism;

Therefore the Apostles requir'd a solemn profession of Faith, Repentance and Obedience from such as were to be Baptised, and Obliged them to answer such Questions as the Church has ever put to those that came to Baptism, till your Directory threw them out. Now, this clearly proves, that Baptism doth not directly and immediately signify our Duty or Obligation to God, since another Rite was added to signify, that even a solemn Profession of our Faith and Resolution, that we would forsake the Devil and his Works, believe in God, and keep his Commandments, expressed by solemn Answers to several Questions. These Answers bind and oblige us to our Duty to God, before we can be Baptised; and then comes Baptism, which is God's act, by which he pardons our Sins and Adopts us as Sons; or as our Church expresses it, grants us *A death unto Sin, and a new birth unto Righteousness*. And the not observing this, seems to me the reason of that great Omission in your Directory, of which I took notice, *Admonition, p. 56. That No express Covenant is Ordered to be made in the Name of the Child Baptized, either by the Parent or any else.* For the Authors of the Directory having determined, that Sacraments are Instituted
Solemn

Solemnly to engage Church-Members Into the Service of God in Christ (Confession of Faith, Chap. 27.) it will follow on Mr. B's Principles (which seem in this point to be the same with theirs) that it is unlawful to demand another Engagement of those that are to be Baptized, or, that they shou'd by another Rite, that is, by Solemnly Answering certain Questions, dedicate themselves to the Service of Christ; because as he Argues (*Vind. p. 52.*) It is a needless doing that over again by a Rite of our own devising, which is sufficiently done by a Rite of Christ's Institution. And therefore the Directory only Orders the Minister, before Baptism, to Use some words of Instruction touching the Institution, Nature and Ends of this Sacrament; But doth not require any Profession or Engagement from those that are to be Baptised, or in their Name, or any answer signifying their consent, vow or resolution to believe and serve Christ, quite contrary to St. Peter, who tells us in effect, That Baptism will not save us without this Answer of a good Conscience. I think this one place is sufficient to shew us, that we are obliged by other means than meer accepting the Sign of Baptism, and that the thing that directly binds our Duty on us, is, our solemn

Profession of our Faith and Duty, which we must signify by such signs and means as are proper to signify our sincerity in other Cases; And, that Baptism doth not signify those, but supposeth them; the whole design of that being to entitle us to God's Grace and Favours, upon supposition that we are qualified for them. Mr. B. indeed objects, That Baptism is the *Solemnizing a mutual Covenant between the blessed God on the one part, and us on the other;* and therefore it is first a Sign from us to God, of our consent to the proper terms of his Covenant, before it can be a Sign from him to us of our Interest in those benefits. If this were so, then there needed no other Sign of our consent besides the use of Baptism; but St. Peter shews us the contrary, that we are to signify our consent by other means, even by a Solemn Profession, and taking on us expressly those Obligations that are the proposed Conditions of the Covenant; and when we have bound our selves by this Rite and Solemn Profession, and declared our consent to those Terms, then, and not before, we are admitted to Baptism for the Remission of Sins.

8thly. He further argues from St. Mark 3. 4. where Baptism is called the *Baptism* of

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of Repentance for the Remission of Sins: That it is, First, A Sign of our Repentance towards God, before it can be a Sign from him of the Remission of Sins, p. 41.

But the meaning is plainly, that John Preached Remission of Sins by Baptism on Condition Men repented: And the Question is here, whether Baptism signified that the Men Repented, or that God wou'd forgive the Penitent when Baptized; If the last be the meaning, then it is a Sign altogether from God to us; But if the First, then it is indeed a Sign from Men to God. But that it cannot be so, is clear, because Repentance was first to be signified by other Signs, such as Confession of Sins, promise of Amendment, &c. before the Persons were to be Baptised, and therefore Baptism did not signify, but suppose Repentance. I do own there is a Covenant made between us and God in Baptism: We promise Faith and Obedience, and signify them by a Solemn Profession, and other Signs: God gives us his Spirit for Remission of Sins, and a new Birth; and this is signified by Baptism, which is the Sign and Means that Conveys them.

9thly. He produces, *Gal. 5. 3. Every Man that is Circumcised is a Debtor to the whole*

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whole Law, Vind. p. 42. I answer, That every Man that accepts the King's Pardon and Protection under the Great Seal, is obliged to be a good Subject, and keep the Laws; yet it doth not follow, as I have already shewed, that the King's great Seal is a Sign from us to the King, but solely from him to us.

10^{thly}. He argues (*Vind p. 41.*) That Baptism was called a Sacrament because it was reckoned (like the *Military Oath of the Roman Soldiers*) as a solemn listing of the Person Baptized into the Service and Warfare of Christ. To this I answer, First, That the same Persons that call Baptism and the Lords-Supper *Sacraments* on this Account, do likewise call several other Rites *Sacraments*; And therefore, in their Opinion, to bind and oblige our selves to our Duty was not peculiar to those Signs, which we now only call *Sacraments*. Secondly, I own there is such an Oath made at Baptism, which binds and obliges us to be Faithful; and thereupon we are admitted by Baptism into the Number and Priviledges of Christ's Soldiers: But Baptism signifies God's act admitting us, not ours, any other way than by Consequence and Supposition: And therefore we may make many such Vows beside what we
make

make at Baptism, and signify them by such Signs as are proper, without any offence; if we should do it by Writing and Sealing it were no harm; which wou'd both be binding and obliging Signs on our parts, yet no Sacraments, or Infall human Inventions, any more than the Cross.

11thly, He argues, p. 42. That Sacrifices were Covenanting Rites, and quotes, *Psal. 50. 5. Gather my Saints together, those that have made a Covenant with me by Sacrifice.* To which I answer, There were two things in Sacrifices: First, The offering of them to God as a Sign of our Homage and Duty, which we owe him, as we pay Tribute to the King; And this was the Offerers Act, and fully signified his Duty. And then there was God's admitting the Offerer to feed on them after they were made his; and this was God's Act and a Sign of his Favour and Reconciliation to the Person.

Therefore Sacrifices were Signs of our Duty to God, as well as of his Favour to us; but the case is otherwise in Baptism and the Lord's-Supper; the offering that reconciles us to God, was made by Christ, not by us; and we are reconcil'd by vertue of that: And the Sacraments do
only

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only apply to us the Washing or Propitiation of Christ's Blood, and feed us as reconcil'd Guests on his Body; and therefore are wholly Signs from God to us, and other Signs are necessary on our part to signify our Duty. And therefore the Primitive Christians brought Meat and Drink for a common Feast at the Lord's Supper, to signify the sincerity of their Love, and Testify it to the World; and we do yet Offer part of our Substance, for the Relief of God's Servants at this Sacrament: both which are Signs as well as Instances of our Duty; and plainly shew, that our Duty is not so signified in the Sacraments, but other Signs are necessary on our part. And if a man who came to demand Baptism, shou'd, as a Sign and Token of his Resolution to renounce the Devil, the World and Flesh, give a large Portion of his Substance to some Charitable use, it were very lawful for him to use this Sign, and no affront to Baptism, as if it were not sufficient to signify our Duty and Obligation to God: And such an Act would be a very acceptable Sacrifice to him.

12thly, He urges, *Acts 2. 38.* Then Peter said unto them, Repent, and be Baptised every one of you in the Name of Christ, for the remission of Sins, and ye shall receive the Holy Ghost,

Ghost, for the Promise is unto you and to your Children. Whence he infers, That they were by Baptism first to profess their Repentance towards God, and Faith in our Lord Jesus, and then receive the promised Benefit, Remission of Sins, Vind. p. 41. But here is not one word of professing Repentance by Baptism, nor can any such thing be inferred from the Words; but on the contrary, they prove that the Sins of the Penitents are remitted by Baptism, and they intitled to the promise of the Holy Ghost; the granting both which are Acts of God's Favour bestowed on us in Baptism. If Baptism were designed to profess or signify our Repentance directly, there needed no other Profession or Signs of Repentance, according to Mr. B. because the Sign appointed by God wou'd be sufficient; but no Minister ought to Baptize any, till by a solemn Profession before, and other Signs and Tokens, they satisfy him in some measure of the sincerity of their Faith and Repentance, as I have already shewed.

13thly, He alledges our Saviours Command to Baptize, *Mat. 28. v. 19. Go ye therefore and Teach all Nations, Baptising them, &c.* This Command he says (*Vind. p. 41.*) plainly implies that one great use of Baptism, was to be a solemn Bond upon them,

to the Duty of that Christian Profession they had imbraced, and the Baptising them, In the Name of the Father, &c. has been always supposed to imply a solemn Dedication of them by this Sacred Rite to the Faith, Worship and Service of the Blessed Trinity. But I answer, That the plain meaning of these words is, that Christ gives his Apostles power to admit Disciples by Baptism, into the Priviledge of being Taught by the Father, Son and Holy Ghost, as their Master and Law-giver. The Question is, whether Baptism signifies God's admitting us to this Priviledge, or our chusing him for our Lord and Master: That is, whether it signifies God's Act or ours. I think it easy to determine this Question, since it is manifest, that Faith and Repentance, which include our Submitting our selves to God, are Qualifications required to Baptism, and the person that demands it must satisfy the Ministers of the Sacraments, that he is sincere in his Submission by such Signs and Profession of Repentance, and of Faith, as are proper to signify them, before they ought to admit him. I own Baptism is a Bond, and dedicates us to God's Service; but it is a Bond laid on us by God, who requires Faith and Repentance of those that are Baptised, and sets them apart
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and Consecrates them to his peculiar Service, and to the Priviledges that attend and are promised to such.

14thly, He produces, 1. *Tim. 2. 19. Nevertheless the Foundation (or Covenant) of God stands sure, having this Seal, (on God's part) the Lord knows them that are his, and (this Seal on our part, as he alledges) Let him that names the Name of Christ depart from iniquity. From whence he infers, As the Covenant is mutual, so the external Rite is intended to ratify our Restipulation as well as Gods promise. But I answer, This place proves, that the Covenant of God requires, on our part, a Duty, to depart from iniquity, as well as it includes a Promise that God knows who are his (that is, will Own, Protect and Reward them) but that the Sacraments are our Seals to this Covenant, cannot be inferred from thence: The Covenant itself is a meer Favour and Grace vouchsafed us by God, and we must take it in nature of a Grant from him, on what Conditions and under what Seal he pleases; and accordingly he has put the Sacraments (the Seals thereof) into the hands of his Ministers, who are his Officers (or as we may call them, his Chancellors) to dispence his Pardon and Favours to those
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that are qualified for them. Our business is therefore; to qualify our selves, and then apply to his Officers, that are duly appointed by him for the Seals of our Pardon; and we are to satisfy them by proper Signs of our Sincerity, before they ought to seal this pardon to us. The Sacraments therefore are God's Seals, not ours, dispensed by his lawful appointed Officers, not by our Deputies or Ministers, which do indeed imply and suppose a Duty from us, but are not immediately appointed to Signify that Duty, or that we resolve or ingage to perform it, but that God will accept of us if we do, and to do which accordingly, they lay the strictest Obligations on us, by way of Consequence.

Lastly, He urges my own words against me, That I allow in my Discourse, p. 4. That in the Sacraments *We not only express our dependance on God for his Grace, but likewise oblige and bind our selves to serve him.* Now (saith he) *How this can be true without making the Sacramental Rite a Sign from us to God, of that obligation to his Service, I cannot comprehend.*

In Answer to this, when I say, That we express our Dependance on God for his Grace in the Sacraments, and oblige our
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selves to serve him, I mean that our coming to the Sacraments is an effect of our Faith and Dependance on God, and a Declaration to the World that we resolve to serve him, as he has required those to do who expect he shou'd fulfil the promises that he has made to worthy Receivers: But that therefore the Sacraments are properly or purposely or principally Instituted to signify these acts of ours, doth no ways follow; or that it is proper to Sacraments as such to do so: And there needs no more to convince any reasonable Man of this, but to remember that we do express this Dependance on God, and Obligation to serve him by every act of Worship, as well as by the Sacraments; And therefore this use can be no ways peculiar to them: And for any to confound the things *Pre-required* on our part to our use of the Sacraments, or the *effects* and *Benefits* of them, with what is directly and properly *Signified* by the Signs, is very unreasonable; and a sign that the Person, who doth so, either doth not understand their Nature, or has a mind to keep up a Dispute. Mr. B. may alledge this is New, but it is plainly the Doctrine of our Church, as I have shewed, and is founded on Reason and Scripture.

Suppose from the instance I have before given, any shou'd Argue that the Great Seal is a Sign from us of submitting to the King, and of Obedience to him; and that therefore to shew our Obedience or Gratitude to the King by any other Sign, were Treason and a taking on us to counterfeit the Kings Seal; wou'd not such a Man be looked on as a very unreasonable Disputant? And yet this I take to be exactly the Case between Mr. *B.* and Me: We both agree (I suppose) that Sacraments are Signs of some Inward and Spiritual Grace, which only God can give us; and that he has promised these to us in the due use of the Sacraments. But then it is pre-supposed and required, that we use them duly, and be qualified as God requireth; From whence Mr. *B.* infers, that the Sacraments signify those Qualifications and Dispositions in us that they pre-suppose and require: And therefore to signify them by any other Signs, is to make a *New Human Sacrament*, which is in effect to counterfeit the Broad Seal of Heaven. But I say, that to do this is no more to make a Human Sacrament, than to signify by such other Signs as are usual and proper to express such Dispositions of mind in other Cases, my acceptance of the Kings Pardon, and
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my Resolution to Acknowledge his Mercy to me in granting it, is to make a New Pardon for my Self, or to counterfeit the King's Seal. From whence you may see how *We express our Dependance on God for his Grace, and oblige our selves to serve him* in the Sacraments, without making the Sacramental Rite properly or primarily a Sign from us to God, much less principally or peculiarly; which is the only thing wou'd do Mr. B's Cause any service in this Case. For if other Signs signify these, as well as the Sacraments, it is plain they do not belong to the Sacraments, as such; and I have already shewed, that the Sacraments were not designed properly or principally for this end; nor are they sufficient for it, since God has thought fit to appoint other Signs for this purpose, and Warranted us to use such words and actions beside them as by general custom are proper. And I can see no more harm in using other Signs, besides the Sacramental, to express our Duty and Acknowledgments to God when we Celebrate them, than in using other words than Christ appointed in the Institution. The Argument is full as strong against the use of the one as of the other; For if the Sacramental Signs be sufficient to this purpose, the

words are likewise sufficient. And then to add New words of our own to the same purpose for which God appointed the words of Institution, is as much to accuse his Institution of Imperfection, as to add New Signs. Yet I suppose it is no harm to add such words as may make Receivers understand the Nature and Uses of these Mysteries; or express their Faith and sense of God's favour, and the gratitude they have for it. And then, I suppose, there is as little harm in expressing the same by such Signs as common Custom has made significant thereof as by Words; Both being Warranted by God in Scripture. And whereas Mr. B. alledges (*Vind. p. 46.*) *That it belongs to God alone to appoint the Religious Rites, whereas we bind our selves to his Service as to the Supreme Magistrate to appoint the Ceremonies used in our taking the Oath of Allegiance:* I answer, That it belongs much more to the Supreme Magistrate to prescribe the words of the Oath, than the Ceremonies: And it is much more Penal to add or take away from the words of the Oath, or to change them, than to add to the Ceremonies prescribed in taking it; for that is often no fault at all, and therefore to add to the words of Institution any of our own, will be more Penal than to add to the Ceremonies.

nies. This whole Objection therefore about a *Human Sacrament*, is a meer amusement of Words: For if a Human Sacrament signify any thing that is Criminal, it must signify our pretending a Divine Institution for a Rite of our own Contriveing, and assigning a Divine effect to it: This is indeed to counterfeit God's Seal, and a great Sin. But to signify our Duty to God by a Rite that properly expresses it, is no more to be called a *Human Sacrament* than Writing a profession of Loyalty to the King, or entering into a Recognizance for our good Behaviour, and Sealing it with our own Seal, is a counterfeiting of His.

And whereas Mr. B. alledges, *Vind. p. 43.* That to make a Sign a Seal on our part, is to make it a part of Religious Worship and a Sinful Human Invention. I answer, That we ought to distinguish between the proper Acts or Parts of Divine Worship, and the Manner or Means of Expressing those Acts: only God can appoint a proper Act or Part of Worship, but the Manner or Means of Expressing it, is often left to us, and is to be determined by our present Circumstances. Thus appearing in God's Presence with Reverence, Humility and Submission is an Act of Worship directly required by the Holy Scriptures, but to Express this Ha-

mility and Submission by Uncovering our Heads, is not particularly there required: but inasmuch as universal Custom amongst us (for it is otherwise in other places of the World) has made this an Expression of this disposition of our Minds, when we appear before our Superiors, therefore we use it in our appearance before God, without making it a proper part of Worship or a Human Sacrament. And so on the same account, God requires that Women shou'd appear before him with Modesty, and a due sense of their inferiority to Men, as I shewed in my *Discourse*, chap. 4. sect. 2. p. 2. And inasmuch as universal Custom had, in the Apostles time, made a Veil a mark of Womens subjection to Men, and it was immodest for them to appear unveiled in publick places, therefore the Apostle, 1 Cor. 11. requires, that they be veiled in the Christian Assemblies; which yet did not make this Veiling themselves a part of Divine Worship, nor a Sacrament; and therefore, amongst us, where this Custom doth not obtain, the Veiling of Women in the Church is laid aside: and by parity of Reason, confessing Christ Crucified, and Glorifying in his Suffering on the Cross, is a part of Worship, which universal Custom of all Churches and Ages has taught us to

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Express by making the Sign of the Cross: But Expressing this Act of Worship by this Means, and in this Manner, doth no more make it a part of Divine Worship, or a Human Sacrament, or a sealing the Covenant on our part, than Expressing our Reverence and Submission, by Uncovering the Head (or Feet where that is customary) makes those parts of Divine Worship, or Veiling Women, to signifie their Modesty and Subjection, makes it a Human Sacrament. I might add many other like Instances from Scripture, but shall content my self with one, which we find, *2 Kin. 19. v. 14.* where *Hezekiah* receives a Letter full of Blasphemies against God; upon the receipt of this Letter *he went up into the House of God, and spread it before the Lord.* And with this significant Action offers up his Prayer to God. It is the Custom for persons that have received a Threatning Letter, that reflecteth on their Lord or Friend, to carry it to him who is concerned, and lay it before him, as an effectual means to stir him up to Justifie himself, and to Protect those that depend on him; and doing so is a Sign of Fidelity and Dependance in the person that thus makes the Application: Therefore *Hezekiah spread the Letter before the Lord*, thereby Expressing his Faith, Trust, and Resigna-

tion to God, which are proper Acts of Worship, and particularly required at our Hands; but to do this by spreading a Letter, is no where particularly commanded, yet it was accepted by God. *Hezekiah's* doing it, was no introduction of any Invention of Men into God's Worship; nor was it a *Human Sacrament*; yet it was used to the same purpose that we use the Sign of the Cross, which signifies no more than our Faith, Trust and Dependence on a Crucified Saviour, and a Resignation to his Service; which is all that is meant in the 30th Canon of the Church of *England*, by our dedication to God. *Hezekiah* therefore did as much dedicate himself to God's service by spreading the Letter before God, as we do by making the Sign of the Cross: and the one is as well Warranted as the other, and is as far from being a Sacrament.

Sect.

Sect. III.

That the Scriptures warrant us to use other Signs that are not Sacraments, for the several uses ascribed to Sacraments by Mr. B. so far as the Sign of the Cross is concerned in those uses.

I. **B**Efore I proceed to the direct proof of this, I must observe, that the Words wherein Mr. B. expresses the uses and ends of Sacraments, are not clear or certain, but admit of several Senses; in some of which they express indeed the proper uses of Sacraments; but in others, only those uses that belong to other Signs, as well as to Sacraments: And therefore it will be necessary to consider apart each of these uses laid down by him, which he reduces to three General Heads, namely, *Representing*, *Obliging*, and *Distinguishing*, and to explain to you the several Senses of which they are capable.

After this, I shall prove, that the Sign of the Cross is not a *Representing*, *Obliging*, or *Distinguishing* Sign, in any of those Senses which express the proper uses of Sacraments, and that in those Senses in which the Cross is a *Representing*, *Obliging*, or *Distinguishing*

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distinguishing Sign the Scriptures Warrant
other Signs, that are not Sacraments, for
the same uses.

Signs then, I say, may be called *Representing*, *Obliging*, and *Distinguishing* upon
several accounts, and in several senses, par-
ticularly in these following.

First, A Sign may be called a *Representing*
Sign, because it signifies to us God's con-
ferring on us, and conveying to us, certain
Graces, Favours, or Privileges, represented
to us in and by the Sign. So the King's
Charter to a Corporation, signifies the
King's Pleasure, that they should enjoy cer-
tain Privileges and Immunities. Mr. B.
owns this sense of *Representing Signs*, when
he says, that Sacraments are *Representing*
Signs for Instruction in the Privileges of the
New Covenant. That is, (as I suppose the
words are intended to mean) that Sacra-
ments represent to us, or instruct us, that
it is the will and pleasure of God that we
should enjoy those Privileges.

2dly, A Sign may be called *Representing*,
because it signifies God's Pleasure and Com-
mand concerning some Duties set forth and
represented by the Sign, which God would
have us perform. Thus the King's Char-
ter doth not only signify the Privileges and
Immunities granted to a City, but likewise
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the Offices and Duties the King requires from such as enjoy those Privileges. And this sense of Representing Signs is owned by Mr. B. in (what I suppose he means by) *Sacraments being Instructive in the Duties of the New Covenant*; which Duties imply our natural Guilt, Pollution, and Weakness, and the necessity of being cleansed from them.

3dly, A Sign may be called *Representing*, because it signifies our Desire, Purpose, and Resolution to accept the Grace, Favour, and Privileges God has promised us, and to perform the Duties he has imposed upon us, together with our Gratitude and Sense of his Favours. Thus a City honoured with a Charter may declare its Acceptance and Sense of its Prince's Favours, by putting that Charter in a rich Case, carrying it in Procession when they receive it; likewise by Addresses, Bonfires, Ringing of Bells, Illuminations, and such other Actions as usually represent the Grateful Affections and Resolutions of our Minds: And it is to be observed, that tho' these Signs representing the Duty and Gratitude of the persons thus Favoured, be not required in the Charter, nay, tho' Oaths or other Declarations of their acceptance be particularly specified in it, yet no Prince ever takes ill at their Subjects hands these voluntary Signs,
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representing the Duty, Gratitude, and Acceptance of his Favours. I do not find Mr. B. takes notice of this sense of Representing Signs, but it is a sense very obvious, and must be allowed of by all.

4^{thly}, Signs may be called *Obliging*, because they Oblige God by his Promise to give us, when we duly use them, the Grace, Benefit or Privileges signified by them; and such Signs as represent God's Will to confer Grace on us in the first sense of *Representing* Signs, are *Obliging* Signs in this sense; that is, they Oblige God to give the Grace represented in them: so that *Obliging* and *Representing* Signs in this sense are in effect the same, and run into one another; and in this sense Sacraments, as is owned both by Mr. B. and me, are peculiarly *Representing* and *Obliging* Signs.

5^{thly}, A Sign may be called *Obliging*, because it declares God's Will to us, by signifying, that he requires certain Duties and Returns from us; which Declaration of God's Will by Words or Signs, obliges us to perform those Duties. And Signs that represent in the second sense the Duties required by God, are *Obliging* from God to us in this sense; for whatever Sign instructs us by representing any thing to us as our Duty, doth likewise oblige us to perform it;

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so that Obliging Signs, in this sense, are the same with Representing, and need not be distinguished.

6^{thly}, A Sign may be called *Obliging*, because it declares our Intention, Resolution, and Promise to perform what is required of us in our Covenant with God; and Signs that represent, in the third sense, our acceptance of God's Grace, and resolution to perform our Duty, are also thus obliging, and are properly Signs from us to God; the same are likewise ratifying and dedicating on our part; which is owned by Mr. B. p. 45. where he tells us, That *to Oblige and Bind our selves to serve God*, is the same thing as to *Dedicate our selves to his service*: And indeed, a Sign can be no otherwise *Ratifying* and *Dedicating* on our part, than as it signifies and declares our Resolution and Promise to perform the Duties we owe to God.

7^{thly}, A Sign may be called *Distinguishing*, because it signifies and conveys to us some Privilege and Benefit which effectually distinguisheth us from the rest of the World, and obliges others to own us as so privileged. Thus the King's Patent to a Nobleman distinguisheth him, and obliges others to take notice of him. And thus the regenerating Principle of Grace, conveyed to
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us in Baptism, makes an effectual distinction of Christians from other Men ; and the Privileges convey'd to us thereby, oblige all other Christians to own us as fellow-Members and Heirs of the same Hope with themselves. Hence Signs *Representing* Graces conferred by God (in the first sense) or *Obliging* on God's part (in the fourth sense) are likewise peculiarly *Distinguishing* Badges and Signs of our Christianity in this last sense.

8thly, Lastly, A Sign may be called *Distinguishing*, because we thereby testify, profess, and declare to the World, that we Claim and Own the Privileges and Characters that God has bestow'd on us : And thus every Christian Duty we perform, every Profession we make of our Faith, either by Words or Actions, are *Distinguishing* Badges and Signs of our Christianity, peculiarly such Signs as represent our Duty, or Gratitude in the third sense, or obliges us to perform it, in the fifth sense are thus likewise *Distinguishing*.

From all which it is manifest, First, That Mr. B. has expressed the Uses and Ends of Sacraments in a very confused and uncertain manner ; to *Represent*, *Oblige*, and *Distinguish* being in effect the same, and running into one another ; and yet each of them

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them containing very different uses under them that ought carefully to be distinguish'd; so that he has made a distinction where there was no necessity for it, and omitted to distinguish where it was necessary.

Secondly, You must observe, that *Representing* Signs in the first and second sense (that is, as they represent either Benefits conferred on us by God, or Duties imposed on us by him) *Obliging* Signs in the fourth and fifth sense (that is, as they signify God's obliging himself by his Promise, or us by his Command) and lastly, *Distinguishing* Signs in the seventh sense (as they signify Privileges bestow'd on us by God) are all of them Signs from God to us, not from us to God.

Thirdly, Only *Representing* Signs in the third sense, *Obliging* in the sixth, and *Distinguishing* in the eighth, (that is, as they represent our Resolutions, Promises, and Professions, and as they bind and distinguish us by them) are Signs from us to God; and it will appear on examination, that the Sign of the Cross is only concern'd in these last uses, and that the Scriptures Warrant other Signs, that are not Sacraments, for them.

Sect.

Sect. IV.

Of Representing Signs.

AS to the first Sence of *Representing* Signs, that is, as they signifie to us God's conferring on us and conveying to us certain Graces or Priviledges represented to us in and by them. I desire you to take notice that this is the first thing that I shewed in my *Admonition*, (p. 56) to be necessary to a Sacrament; that is, *An outward and visible Sign*, instituted by God, of *some inward and spiritual Grace or Benefit which we expect from him.*

I shewed you likewise (p. 178.) That the Cross is not used by us to signify any *Grace or Benefit communicated to us from God*: And this is the universal Sense of All that have undertaken the Defence of it in our Church; but Mr. B. from some Conjectures of his own, undertakes to prove, that we mean by it, that which we profess and declare not to mean. Thus, *Vind. p. 44. he thinks there is just ground to conclude the contrary* from the words of the Thirtieth Canon of *England*, which acknowledges, that the *Holy Ghost by the mouth of the Apostles did honour the name of the Cross so far, that under it he*
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prehended not only Christ Crucified, but the Force, Effect and Merit of his Death and Passion, with all Comforts, Fruits, and Promises we receive or expect thereby. From whence he concludes, that with us the Cross must be an *External Sign* to signify the same things which the Holy Ghost had Honoured the name of the Cross to signify.

But I answer, that none of the Expounders of our Canons, or Defenders of the Sign of the Cross have thus interpreted this Canon; nay, on the contrary, they have given it a quite different sense, as he himself owns in this very place, where he Quotes the Author of the *Case relating to the Cross in Baptism*, explaining the Canon in another Sense. Now for Mr. B. to put a Sense on the Words of our Canon, and make an Inference from them which none of us own, but Protest against, is to set up an Adversary purposely that he may confute him; and such Proceedings are looked on by all impartial Men as the effects of Prejudice and Engagement to a Party.

Nay, not only the Divines of our Church Protest against his Inference from this Canon, but the very Canon it self makes a quite contrary Inference, concluding from the *Scriptures* signifying by the name of the Cross, Christ and his Benefits; that the Pri-

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mitive Christians used the Sign of it, not to signify these Benefits as communicated to us by God, but to Testify thereby that they were not ashamed of it, but owned him for their God and Saviour, who suffered the Death of the Cross for them, and Signed their Children with it, when Christened, to Dedicate them by that Badge to his Service whose Benefits bestowed on them in Baptism, the name of the Cross did Represent. The use then of the Cross according to the Canon is not, as Mr. B. would infer, to signify an Act of God towards us, to confer any Benefit on us, or require any Duty of us, but to signify and represent our own Act, whereby we Resolve, Promise and Bind our selves not to be ashamed of a Crucified Saviour, or his Benefits purchased by his Cross, and signified to us under that Name in Scripture; And not only our Church but all other Christians from the Apostles time, have for this reason looked on making the Sign of the Cross, as a very fit Instance and Declaration of their Glorifying in Christ's Sufferings, and Readiness to follow him in them; which is an effectual Dedication of our selves to his Service, tho' we do not think it a fit External Sign to signify God's Communicating to us the Graces or Benefits of the New Covenant, because that being an Act of God,

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ought only to be Represented and Conveyed to us by Signs particularly Instituted by him, whereas our Glorifying in his Sufferings, and Dedicating our selves to follow him in them, being Acts of ours, may lawfully be signified by such Signs as Universal Custom has made proper; as will appear more at large in this Discourse; What I have said being sufficient to shew, that the Cross is no *Representing* Sign in this sense.

II. 2dly, As to the second sort of *Representing* Signs, which signify and discover to us God's Pleasure and Command concerning some Duties set forth and represented by them, which Duties God wou'd have us perform. Let me observe, that the Cross is no more a *Representing* Sign with us in this sense than the former, since we do not use it to signify or declare God's Will to us, that we shou'd perform any Duty, but only our own Resolution, and Purpose to perform those Duties, that God himself has signified under the Name of the Cross in Scripture, and that we shall not be ashamed to confess Him, that was Crucified on it: This is manifest from the very words of our Office, in which the Sign of the Cross is used only as a *Token that hereafter the Baptised Person shall not be ashamed to confess the Faith of Christ Crucified, and manfully to*

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fight under his Banner against Sin, the World and the Devil, and to continue Christ's Faithful Soldier and Servant unto his lives end. This is the only use our Church makes of the Sign of the Cross; and you see plainly that it is here made only a Token of our owning a Crucified Saviour, and an Instance that we are not ashamed of his Cross and Sufferings: And indeed it is as plain an Instance of our not being thus ashamed, and of our resolution to follow him, in taking up our Cross and engaging in his Warfare and service, as giving an Alms is an Instance of Charity. But here is nothing of God's declaring or signifying his will to us by this sign, that we shou'd perform these Duties, or any intimation that we use it to this purpose.

And yet if we did use it, it wou'd not give it any thing of a Sacramental nature, much less make it a *Human Sacrament*, for it is no peculiar, much less Principal use of Sacraments to represent *Gods Pleasure* to us, that we shou'd perform *certain Duties*, since we find many Signs used in Scripture to this purpose that are no Sacraments. I shall content my self with two Instances, amongst many. The First is that of the Sabbath Day, *Ezek. 20. 12. Moreover I gave them my Sabbaths to be a Sign between me and them, that they might know me, that I am the Lord that sanctifies them,*

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them. Here the Sabbath Day is described as a *Covenanting Sign* between God and his People, *representing* to them, and *Instructing* them from God in their Duty to know the Lord that Sanctified them. We have another Example, *Exod. 19. 10. Go unto the people, and sanctify them to day, and to morrow, and let them wash their cloaths.* This Washing their Cloaths was certainly a Rite or Sign *Representing* to them from the Lord, the inward Purity required of them, and instructing them that it was God's Will that they should approach him with Holiness, and yet I suppose neither this nor the former were properly Sacraments; and indeed Mr. B. owns, p. 39. That all *barely Instructive Signs* are not *Sacramental or Federal ones.* I add, that from these Instances it appears, that all *Instructive Signs*, tho' *Federal or Covenanting* are not *Sacramental*, and therefore Mr. B. had no reason to Tax me as he doth in the same place, for *Omitting this Use in my Account of Sacraments*, since my design was only to mention those Uses that are peculiar to Sacraments; and it is manifest by his own Confession, that this is not so peculiar to them.

III. 3^{dly}, The same must be said concerning Signs that Represent and Signify our Desire, Purpose and Resolution, to accept

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the Grace, Favour and Priviledges God
has Promised us, and to perform the Du-
ties he has Imposed on us, together with
our Gratitude and Sense of his Favours. To
Represent in this Sense is not peculiar to
Sacraments, much less a Principal Use of
them ; nor has Mr. B. produced one place
of Scripture to prove this to be such a Pec-
uliar Use. On the contrary, we have many
Example, in Scripture, where other Signs
are recommended to us for this purpose :
Thus we find the *Reubenites* and *Gadites* and
half Tribe of *Manasses* building an Altar,
Josh. 22. 10. without any particular Com-
mand from God, as sufficiently appears
from the whole Affair. The design of this
Altar was not for Sacrifices ; but *v.* 22. that
it might be (say they) *a Witness between us
and you, and our Generations after us, that
we may do the Service of the Lord before him,
with our Burnt-Offerings, and with our Sacri-
fices, and with our Peace-Offerings, that your
Children may not say to our Children in time to
come, Ye have no part in the Lord.* Here we
have an Altar set up as a Sign, Testimony
and Memorial, *Representing* and Testifying
that these People did Desire, Resolve and
Purpose to Serve God according to his
Commands, and that they claimed a Share
and Interest in his Favours and Service : Yet
this

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this Declarative Sign of their Stedfast Intentions to Serve God and perform the Duties he required of them, was not Sacramental; tho' it was not for Burnt-Offerings, yet it was the *Pattern of the Altar of the Lord*, v. 28. and Represented their Claim to that Altar, together with their Resolution to perform their Duty at it; and surely this is more like a Sacrament than using the Sign of the Cross to testify, that we claim an Interest in it, and are not ashamed of it: For the Cross was the Altar on which our Sacrifice was offered, and we may as lawfully make the Pattern of it to testify and claim our Right in the Sacrifice that was offered on it, as the *Reubenites* made the pattern of the Altar of the Lord to testify and claim their right to the Sacrifices offered on it. Every Impartial Considerer will see that the Case is Exactly Parallel as to this point.

I might Instance in many other such Signs in the Old Testament if it were necessary; but I shall add one or two out of the New. First, it was a Duty required of all Men to acknowledge and Recognize our Saviour as the Messias and King of *Israel*. If we look into the 21st Chapter of *St. Matthew*, we may observe that the Multitude did acknowledge him as such, and expressed their ac-

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ceptance of him, their Resolution to submit to him, and thankfulness for his favours, by such Signs as were usual on such Occasions. It was the Custom to receive great Kings and princes with solemn Acclamations, to strew the way when they Entered into any place with Branches and Garments : Therefore the Multitude did thus own our Saviour to be the Messias and King of *Israel*, and their desire to submit to him. And that not only by Acclamations and joyning their Voices in their Praises and Thanksgivings, but likewise (in the eighth Verse) *They spread their Garments in the way, and others cut down Branches from the Trees, and strewed them in the way ;* which tho' not required by our Saviour, that we can find, were accepted, as well as their *Hosanna's* ; yet these *Representing Signs*, tho' direct Acknowledgments and Declarations of their Accepting our Saviour as their King, and of their submitting to him, had nothing of Sacraments in them : And therefore the Sign of the Cross, tho' it Represent to the World that we own a Crucified Christ, and that we resolve not to be ashamed of him, has nothing in it of a Sacramental nature, any more than the Branches and Garments strewed in his way.

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A Second Instance in the New Testament shall be the *Kiss of Charity*. I shew'd you in my *Admonition*, p. 74. That 'tis a special duty to lay aside all Hatred, and to be in Charity with one another when we come to the Lord's Supper; and that this duty was signified by a *Holy Kiss*, whereby the Communicants represented their Desire, Purpose and Resolution to perform this duty: This is home to the Point, and exactly parallel to the Cross in Baptism; and if the one be a Sacrament, the other is likewise. The same may be said of the Feast of Charity.

Mr. B. Answered three things to this, *Vind. p. 52*. First, That he doth not see that this was a *Religious Rite at all*: But this is directly contrary to Scripture; the word *Religious* is never applied to Rites or Places in it, but that which we call Religious is there called *Holy*, and the Scripture gives this Title to the Kiss, here mentioned in three places, calling it a *Holy Kiss*, to distinguish it as well from the Civil as Profane, *Rom. 16. 16. 1 Cor. 19. 20. 2 Cor. 13. 12.* and in the fourth place where it is used, *1 Pet. 5. 14.* it is called a *Kiss of Charity*. I suppose the Difference between Civil and Religious Signs consists in this; that one sort of these signifies Civil matters, and the other Religious: Now this Sign was used
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in the Christian Assemblies to Signify, Declare and Testify the Grace of *Charity*, which is the Sum and Perfection of our Religion, there are not clearer Proofs that Baptism is a Religious Sign, than these; and you may judge with your selves what it is that hinders Mr. B. from seeing it.

But 2dly, He objects (*Vind. p. 52.*) that this was a *Real expression of their mutual Charity*; This I own to be true, and do believe that every Sign made significant by general Custom, when used as it should be, is a real Expression and Instance of the thing it signifies; so making the Sign of the Cross is a real Expression and Instance of our Glorifying in Christ, as much as Kissing one another is of our mutual Charity; the same thing that made the one so, made likewise the other, that is, universal Custom.

3dly, He objects, That it is reasonable to suppose that it had a temporary Institution. I own, it is not only reasonable to suppose this, but certain that it had, since it is Four times Commanded in Scripture; but this is so far from preventing the *Holy Kiss* from being a Sacrament, that it should the rather be one because it had this Institution. This I look on as a demonstration, that a Sign that meerly Represents our Desire, Resolution and purpose, to perform a cer-

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tain Duty, tho' Commanded in Scripture, hath nothing of a Sacramental nature in it; and therefore the Cross is not a Sacrament, nor has it any thing of a Sacramental use by Representing our Duty to confess Christ Crucified.

Let me further observe, that the Church of God has laid aside this *Teaching and Representing Sign*, tho' Instituted in Scripture, and Practised for many Years; and therefore must be supposed to have Authority to Institute others of the like nature in the Celebration of the Sacraments, since the same Authority is necessary to Abrogate as to Institute any *Religious Action or Representing Sign*.

And this is no more, in effect, than I find owned by some of the most Eminent Men of your Party; so Mr. Bowles, in his *Pastor Evangelicus*, Lib. 3. Cap. 1. *Potest Ecclesia sive Signa sive Media statuere, &c.* The Church has Power to appoint both Signs and Means, by which Men may Testifie their Pious Affections before others, whilst they Celebrate Divine Worship. Provided these Signs be such as the instinct of Nature doth suggest, or be taken from what is Customary in Life, according to the difference of Nations, and have nothing of Scandal in them, for these Signs are only declarative, which, so far as I know are granted

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to be Lawful by all. Amongst these he
reckons Rending the Garments, Covering
the Head with Ashes, Powring out Waters,
1 Sam. 7. 5. for a token of Repentance,
writing and sealing the Covenant when re-
newed, the Feasts of Charity, the holy Kiss
and Veiling Women; and he might as well
have reckon'd the Sign of the Cross, as a
Token of our not being ashamed of Christ
Crucified, for this is a declarative Sign of
our pious Affections, as well as any of the
other; it is warranted by general Custom,
as well as they are, and it is only declarative,
for we ascribe no Virtue or Efficacy to it,
but declare against its having any such Vir-
tue in exprefs terms, in the Thirtieth Ca-
non, which enjoins it.

And whereas Mr. B. alledges, that we use
it to *Bind* and *Dedicate* our selves to God's
service, and as a *Distinguishing Badge* of our
Christian Profession, p. 48. I doubt not but
it will appear in the next Sections, that eve-
ry one of those declarative Signs mentioned
by Mr. Bowles, do *Bind* and *Dedicate* to
God's service those that use them, as much
as the Sign of the Cross, and are purposely
designed to *Distinguish* the pious and devout
Worshippers of God, as well as to exprefs
their devout Affections before Men; and
that therefore Mr. B's insisting on the Crof-
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ses being a *Dedicating Sign*, or a *Distinguishing Badge*, to prove it a Sacrament, is no more than a Playing with Words, and Amusing the Reader, by endeavouring to fix that Doctrine on us under Equivocal Terms which we utterly deny. And the only Question here will be, Whether we or Mr. B. know our Doctrine best; if our Church, if our Divines may be believed, the Cross is only a declarative Sign of our pious Affections, not to be Ashamed of Christ Crucified, &c. But if you believe Mr. B. it is something more that makes it a Sacrament. But this belongs more properly to the next section of *Obliging Signs*; and I shall proceed to consider those.

Sect. V.

Concerning Obliging Signs.

I. **B**UT Fourthly, A Sign may be called *Obliging*, because it obliges God by his Promise to give us the spiritual Grace or Benefit signified by it, when we duly use it: This was the second thing I observed necessary to make up a Sacrament. I told you in my *Admonition*, p. 65. That this is the very thing that constitutes a Sign to be a Sacrament, and distinguishes it from all other

other Signs ; and this being wanting, tho' a Sign had all other things like a Sacrament, yet it would no more be a Sacrament, than an Image that in every thing resembled a Man, but wanted a Soul, would be a Man. Mr. *B.* owns, that this is necessary to a Sacrament, and doth not pretend, that we ascribe this use to the Sign of the Cross ; and therefore I may dismiss this point as agreed.

However, I think it necessary here to observe, That when God has given a Man power to confer any Favour or Benefit on another, tho' he has not appointed any Sign by which that person is to confer it, yet the Scripture warrants him to use such Signs as are proper in the conveying it. Thus our Saviour, *Mark 3. 15.* gave his *Disciples* power to heal sickness, but did not, that appears, order them to use any Sign in the performance of it ; yet *Mark 6. 13.* we find they used Oyl, a symbol of Joy and Health. *They anointed with Oyl many that were Sick, and Healed them.* They used also the Signs of sending *Handkerchiefs* and *Aprons* to the same purpose : so likewise our Saviour gave his *Disciples* power to bestow the Holy Ghost, but ordered no Sign ; yet we find the Apostles used the common sign of Blessing : so *Act. 8. 17.* Then laid they their
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Hands on them, and they received the Holy Ghost. Lastly, Our Saviour gave his Apostles power to ordain Governours in the Church, but appointed no Sign for it; yet they used the common Sign employ'd in these Cases, *Acts 13. 3. When they had Fasted and Prayed, they laid their Hands on them, and sent them away.* There are several other such Signs in Scripture, which are not Sacraments; because, tho' a spiritual Benefit or Gift be conferred with the use of them, yet it is not by vertue of any Promise annex'd to the use of the Signs themselves, as it is in Baptism and the Lord's Supper, but by vertue of the General Command to those Authoriz'd Persons to confer those Benefits or Graces, in the conferring of which, these Signs are no Means or Conditions, nor have they any other part besides that of being Solemnities of the Action, and signifying the Persons Intention to exercise the Power that God has given him, at the time when he uses them; and this is carefully to be observed, otherwise we shall easily be mistaken in the Nature of Sacraments, and imagine things to be so that really are not.

II. Fifthly, A Sign may be called *Obliging*, because it is a Declaration from God of his Will, That he requires certain Duties and Returns from us, which are signified

nified and represented to us in the Sign, which Declaration obliges us to perform those Duties, and make those Returns.

I have shewed already in the second Particular, That *only God can appoint these Signs*, and that such declarative Signs of God's Will, where they have no Promise annexed of some spiritual Grace or Benefit, are not Sacraments, tho' they are Obligations on us from God. I must add, That the Sign of the Cross is not used by our Church to any such purpose; as appears sufficiently from what I have said before on the second particular use of Signs as *Representative*.

III. Sixthly, A Sign may be called *Obliging*, because it declares our Intention, Resolution, and Promise to perform the duties God requires of us in our Covenant with him; a Sign that is thus *Obliging*, is likewise a *Ratifying* and *Dedicating Sign* on our part, and is owned to be the same by Mr. B's *Vind.* p. 45. For we cannot be said to ratifie our Covenant with God, or dedicate our selves to him by a Sign, for any other Reason, but because it declares and signifies our Resolution and Promise to perform our Covenant with him.

We do own, That the Sign of the Cross is an *Obliging*, *Ratifying*, and *Dedicating Sign*

Sign in this sense; that is, it declares and signifies our Resolution and Promise to perform all the Duties God requires of us in our Covenant, not to be ashamed of Christ Crucified, but manfully to fight under his Banner against Sin, the Devil, and the World. The great stress of Mr. B's Argument to prove the Cross an Human Sacrament, seems to consist in this; as appears from what he says p. 45. where the whole force of his Argument against the Cross depends on our making it a Rite, whereby we *Oblige and Bind our selves to serve God*: But, in order to clear the matter, I will shew, that an *Obliging, Ratifying, Dedicating Sign* in this sense, has nothing of a Sacramental Nature in it; but that we may make use of such Signs to this purpose as common Universal Custom has made proper. This I will shew, First, from *Scripture*; and, Secondly, from your own *Practice*, and then shall make appear, that the use of the Sign of the Cross is altogether of this sort.

IV. 1. For the proof of this from *Scripture*, I appeal to the Jewish Church after the Captivity. The Jews had been guilty of many breaches of God's Covenant made with their Fathers; and there was great necessity to renew it on their part, and

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accordingly we find they applied themselves to do it, *with Fasting, with Sackcloaths and Earth upon them. Neh. 9. 1.* and after a solemn humiliation and confession they renew their Covenant with God, and declare their Resolution and Promise to keep it, by such methods as were usual to oblige men in other cases; that is, first by an Oath, *Neh. Chap. 10. 29. They entred into a Curse and into an Oath to walk in God's law, which was given by Moses.*

2. They Bind, Engage, and Oblige themselves by certain usual Signs; never, that we can find prescribed by God, that is, by writing and sealing the Covenant, *Neh. 9. 3, 8. We make a sure Covenant, and write it, and our Princes, Levites, and Priests seal unto it.* Now, to make a Covenant with God, the same that Circumcision entered them into, even to walk in God's law which was given by Moses, was certainly to oblige, engage and dedicate themselves to God's service. Mr. B. himself alledges, *Vind. p. 42. That Circumcision was an external Bond on those that received it, to observe that Law; yet notwithstanding this Bond of Circumcision and their renewing the same Obligation in the Passover, these Jews added new Bonds to their Covenant, and made use of new Signs to engage and oblige themselves to keep*

keep it, and to ratifie and confirm it on their part.

It cannot be deny'd but *Signing* and *Sealing* are outward Signs, and their use is to ratifie and confirm that to which the Name and Seal is put, and to oblige the Persons to perform what they promise in it; if therefore these be peculiar and principal uses of *Sacraments*, it clearly follows that these Jews, by using these Signs, made two Sacraments (for ought appears, out of their own Head): But if God commanded them, then here are two Signs, *obliging, confirming, and ratifying the Covenant they entred into*, of divine Institution, and then they must be divine Sacraments, which nobody ever yet pretended that I have heard of. The truth then is, that to renew our Covenant with God, to declare our Resolution, Purpose and Promise to obey *God's Laws*, and keep his Covenant, either by such Words or Signs as universal Custom has made expresseive of such a Promise, &c. are alike lawful, and the one has no more of a Sacramental nature in it than the other.

V. I shall add one Instance more out of the New Testament, and that is, *laying on of Hands*, a Sign used in Blessing, from the Patriarchs to this day: Fathers used it in blessing their Children, Priests in blessing

not only the People, but likewise in blessing Persons and Offerings dedicated to God, but more particularly it is used in that solemn Blessing to which our Church directs us in our Catechism, under the title of being *Confirmed by the Bishop*. For the understanding of which you must observe,

1. That the Apostles, who had commission to Teach and Baptize, did, upon their Converts declaring their conviction of our Saviour's being the *Messias* or *Christ*, immediately Baptize them, tho' they were not particularly instructed in all the parts and duties of the Religion they embraced; as appears sufficiently from the second of the *Acts*, where in one day 3000 were Converted, and the same day Baptized: as appears v. 41. *Then they that gladly received his words were Baptized; and the same day there were added to them about 3000 Souls*. It is not to be supposed that all these could be fully instructed in all the necessary Articles of their Faith, but it was sufficient that in general they believed in *Christ*, and were willing to learn his Doctrine as opportunity offer'd: The same appears in Baptizing the Jaylor and his Family, *Acts* 16. and on several other occasions. This is one Ground of Baptizing the Children of the Faithful with us, because it is sup-

supposed that God, according to his Promise, will in Baptism give a Principle of Faith to such: which, together with the influence of their Parents on them, and of the society whereof they are members, will dispose them to learn the Principles of their Religion as soon as they are capable; so that there is a radical Faith, and presumed willingness, tho' not an actual.

2. At the beginning of Christianity the Converts were many, and the Teachers few; and it would have too much confined them, if they had been obliged to teach every Convert in the ordinary methods of Learning; and therefore God gave the Apostles an extraordinary power to confer the Holy Ghost, which they did by laying on of Hands: This Gift of the Holy Ghost not only led those that received it into all truth, but likewise enabled them to teach others; which appears from several places of Scripture, particularly from *Acts 8. & 19. 6.* *When Paul had laid his hands on them, the Holy Ghost came upon them, and they spake with Tongues and Prophefied.*

3. When the number of Teachers were sufficiently multiplyed, this extraordinary manner of teaching Converts, and enabling them to teach others was not necessary; not but the Holy Ghost is still the true Teach-

er of his Church, insomuch, as without his influence, no Man can attain such a degree of Knowledge as to save his own Soul, or instruct others; all true Knowledge then is still from him, but it is not without our own industry, or study, or the assistance of those that Christ has commissioned to Teach us in an ordinary way.

4. Such as were Baptized immediately after their Conversion before full instruction, or in their infancy, when particularly and explicitly instructed, were brought before the Church, and there made a solemn Recognition of their Faith, and declared their Resolution to adhere to it; whereupon the Bishop, or chief Governour of the Church laid his hands on them, Blessed them, Prayed for their continuance in Grace and Knowledge, and admitted them as competently instructed Members; by this they were taught and assured, that the Grace and Knowledge they had, was from the Holy Spirit; and that the encrease and continuance of it must be Expected from him.

5. This laying on of hands is reckoned a principle of our Religion, *Heb. 6. 2.* and joyned with Baptism.

That this is the true meaning of the Place, will appear, not only from the Practice

stice of the Church of God, that has continued the use of this Sign from the Apostles time to this day, but likewise from the best Interpreters of all sorts and Ages; amongst the Ancients, St. *Chrysostome*, St. *Augustine*, and *Theophylact*, thus interpret it; amongst the Romanists, The ordinary *Gloss*, *Lyra*, and many others; amongst the Reformers, *Calvin*, *Beza*, and *Diodati*; and the Assemblies Notes, which I hope will weigh somewhat with you; Amongst the Socinians *Crellius*; so that, one would think that all Parties were agreed in it.

Mr. B. indeed gives me very hard words for reckoning this a principle of Christianity, tho' I have the express Letter of Scripture for doing so; and in his Remark, p. 88. interprets *Baptisms*, and *laying on of Hands* of the Jewish Washings and Sacrifices, directly contrary to the Apostles Profession, who in the first verse declares, that he intends to leave these Principles here named, and to pass on to perfection; whereas he is so far from leaving, those Jewish Washings and Sacrifices, that he passes on to them, and spends a good part of his Discourse on them, as may be seen in the 9. and 10. chapters; and indeed, the applying Jewish Types to the passages in

the New Testament which they prefigured, was a Doctrine not for Beginners, but as in Chap. 5. 14. for those *that by reason of use have their senses exercised to discern both Good and Evil*: when the Lords Supper was thought too great a Mistry to teach such Beginners, and therefore is not mentioned amongst these Elements; no wonder if the Types of the Law which were much more obscure were thought Improper.

But to proceed, we have here laying on of hands reckoned a *Principle* of Christianity, and judged by all parties a proper Sign to be used, when Persons Baptised in their infancy, or before full instruction, come to Ratify and Confirm with their *own Mouths* their Baptismal Covenant, and to promise a *faithful observance* of it to the end; in which sense it is plainly an obliging Sign on our part, as much as a Seal is to a Bond; and hence it has been called a Seal from the very Apostles time, as may be seen in *Clemens Alex.* that lived near them, and many others of the Ancients, yet it is no Sacrament; neither hath it any more of a Sacramental nature in it, than laying on hands in Ordination.

Besides this Ratification and Obligation on our part, it is used by our Church to Certify those that ratifie and renew their
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Covenant, of Gods *favour and gracious goodness* to them, yet this doth not make it a Sacrament, since the Ministers of God by vertue of the Keys, have Power to certifye all such as in earnest consent to Gods Covenant at all times, of Gods favour and gracious acceptance of them, and may especially on such solemn occasions as this of their publick Recognition of their Baptismal Covenant, or on their publick Reconciliation after Penance, certifye them of it by proper Signs, (suppose by a kiss as well) as by words, and such Signs signify only their intention at that time, to exert the general Power God has given them, as I shewed before in Anointing the Sick, laying on hands for the extraordinary Gifts of the Holy Ghost, and for Ordination; which have nothing of a Sacramental nature in them, because no Promise obliging God is annexed to them.

VI. Having thus shewed from Scripture, that we may make use of such Signs to oblige our selves to Ratifie and Confirm our Covenant with God, as general Custom has made proper; I come in the second place, to shew the same from your own practice. And this I shall make appear from two Instances; The first, is that of the *solemn League and Covenant*, The precedent

cedent which your Party took for this, was the Jews renewing their Covenant with God, *Neh. 10.* And the General Assembly of Scotland in their acknowledgement of publick Sins, call it *the Oath and Covenant which they made with God*, and the *Covenant and Cause of God*; and indeed it obliged them to all the *Duties we owe to God and Man*; which is as large as our *Baptismal Covenant*. Into this Covenant with God they entred, not only by Words but Signs also, and bound themselves to the performance of it; first by *Subscribing* it which is one Sign, as in the Act of the general assembly; *Act 6. 1648.* secondly by *standing up at it*; thirdly by *lifting up their Hands*; so the House of Commons took it, *Sep. 22. 1641.* and by *swearing thereunto, did worship the great Name of God, and Testify so much outwardly by lifting up their hands, and subscribed their Names to it.* Lastly, the Parliament ordered, *Feb. 2. 1641.* that the whole Kingdom should take it *standing, their right hand bare, and lift up*; all these were plainly *federal Rites*, and did declare and signifie the Intention, Purpose, and Vow of the takers to perform this Covenant with God, and consequently were *Obliging, Ratifying, and Confirming* Signs on their part, and I doubt not

not but many thought they did therein *Dedicate* themselves anew to Gods service; for as I have already shewed, a Sign, that signifies our vow and promise to serve God is a dedicating Sign; if therefore the Sign of the Crofs be a Sacrament, because it is a Token that we shall not be ashamed to Confess Christ Crucified, and that we resolve to serve him to our Lives end, then all these were plainly Sacraments, for they were Tokens of the same thing in the Estimation of those that used them.

I shall add one instance more, and that is, giving persons names in Baptism; this as I observed in my admonition, p. 7, 2, signifies *our giving up our Names to Christ and engaging to be his Servants*; and therefore these Names are a lasting badge and token to us through our whole lives, of our dedication to Christs service, and an obligation on us to behave our selves accordingly.

To this Mr. B. replies two things; First, *Vind.* p. 53. that all this is suggested by my own fancy, without any ground; for you know of no other use of this Practice in Baptism, than that the Persons Baptized may be notified to the Congregation.

To

To this I answer; *First*, that it doth not come home to the Point, since it doth not determine whether it be Lawful to use this Sign of giving a Name to the purposes I have mentioned; if it be lawful so to use it, no matter whether you use it so or no; for it is still an unanswerable argument that an obliging Sign as such has nothing of a Sacrament in it.

2. It is plain the Scriptures direct us to this use of giving Names, as well as the general custom of the world; for we plainly find names given to signify that those who receive them, were either admitted as Servants, Sons, or Priviledged Persons; and in all these Cases their Names were obligatory Badges. To this purpose a name was constantly given by the Jewish Church at Circumcision, and by the Christian at Baptism; and that Name in the Primitive Church was entred in the Dipytycks or Church Roll; they were called by it to receive the Holy Communion, and when cut off from the Church, their Names were blotted out of these Sacred Tables or Rolls; and therefore their Names given them in Baptism, were effectual obligations and badges of their profession.

3. I do

3. I do not find any Authentick declaration of your Party against this use of Names, nor any Authority Mr. *B.* has to declare your sense in the matter: Your Directory orders a Name to be given at Baptism, which shews the Authors thought it material, and not meerly a civil thing; for the design of the Directory is to order the worship of God, and there was no reason for them to appoint a civil Ceremony in so material a part of Gods worship as Baptism is; Mr. *B.* says, that it is, that the Person may be *Notified to the Congregation*; that is, that they may distinguish him to be the Person that was Baptised: Now that which distinguishes and makes it known through his whole Life, that he is a member of Christ, is surely a badge of his profession, and obliges him to do nothing unworthy of it. You call the Name you receive at Baptism your *Christian Name*; and as your Surnames shew your Family, so your Christian Names shew your Profession. I may add to this, that some of your party have been very nice in giving Names, and have called their Children by such Names as they thought wou'd most likely put them in mind of their Duty to God, and oblige them to perform it; *thus some called their Children, Grace, Charity, Prudence, Faithfull,*

ful, Praise God: to what purpose, but to be a Badge, Token, Memorial, and Obligation to them to practise these Graces? Lastly, the Notes of the Assembly on *Gen. 17. 5.* Observe on God's giving *Abraham* a Name, that some take the giving of a new Name to note a *Sacramental Renovation* in the new sense of *Circumcision*, which now was first added to the Covenant, and thence hath it been the Practice of such as profess Religion, to give Names to their Children at their *Circumcision*; upon which they pass no censure. And Mr. Ainsworth (for whom I suppose you likewise have a value) has this Observation on it: *Abraham is the first Man in the World whose Name is changed of God: And it signified a change of Estate, and a renewing with increase of Grace from God; therefore this is after mentioned, as one of his Favours; Neh. 9. 7. So Jacob's Name is made new, Gen. 32. 28. and all true Christians, Esay 62. 2. Rev. 2. 17.* So that what I said concerning giving of a Name to your Children, and particularly God's giving one to *Abraham*, is not suggested by my own Fancy, as Mr. B. alledgeth: I wish he would adhere to the literal sense of Scripture, and the best Commentators, as I am assured I endeavour to do.

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But secondly he objects, that if this were true, then *this is a Scriptural Warrant for giving Names to Children at Baptism, as a token of their admission into Gods Family, Vind. p. 53.* and then it is a *Ceremony of Gods own appointment.* To which I answer, that this is a full proof that a Sign appointed by God to signify our admission into his Family, of giving up our names to him, and engaging to be his Servants, is no Sacrament; and then it follows, that it is so far from being a principal use of a Sacrament to be a *binding* Sign only, that on the contrary it is no proper or peculiar use of it at all; but common to other Signs; and then our using the Sign of the Cross for an *obliging Sign on our parts* is not to ascribe any thing of a Sacramental nature to it.

From the whole, I suppose it fully appears both from Scripture and your own practice, that we may use some other Signs besides the Sacraments to *Oblige, Ratify, and Confirm* our Covenant with God, and bind our selves to his service, and that our doing so doth not make those Signs *Humane Sacraments.*

And I desire you to remember that the whole design of our using the Sign of the Cross is, onely to declare and testify to the World, that we look on our selves as per-
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sons thus *Bound, obliged and dedicated* to Gods service, and that we are resolved not to decline that Service, or be ashamed of it, for any danger or infamy that may attend it; tho' it should expose us, as it did our Saviour, to the painful and shameful death of the Cross.

To *Bind, Oblige and Dedicate* our selves to Gods service are properly acts of our minds: all that outward Signs can do, is to declare and express these inward Acts; and surely there cannot be any outward Action that more properly or naturally doth declare our resolution and purpose to dedicate our selves to the service of a Crucified Saviour than making the Sign of the Cross: if then it be lawful, as I have proved both from Scripture and your own practice, to express and declare these Acts of our minds by other Signs than the Sacraments, our using the Sign of the Cross to this purpose can never make it a new *Sacrament*, or unlawful.

Sect. VI.

Concerning Distinguishing Signs.

I. I Shall now proceed to the Third sort of Signs which Mr. B. mentions, which he calls *Distinguishing*. I have shew'd you,
That

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That these may be of two Sorts, and come under the Seventh and Eighth Considerations of Signs, as I have laid them down, Sect. 3. of this Appendix.

The Seventh is, That a Sign may be called *Distinguishing*, because it signifies and conveys to us some Privilege or Benefit which effectually distinguisheth us from the rest of the World, and obliges others to own us as so privileged. Thus the King's Patent to a Noble-man distinguisheth him, and obliges others to take notice of him. And thus the Regenerating Principle of Grace, convey'd to us in Baptism, makes an effectual distinction of Christians from other Men; and the Privileges convey'd to us thereby oblige all other Christians to own us as Fellow-members and Heirs of the same Hope with themselves: And thus the Lords Supper doth likewise distinguish us, by communicating to us the Body and Blood of our Saviour, by which our Union with Christ is preserved and encreased, and the Graces and Privileges received in Baptism are renew'd, strengthen'd and confirmed to us.

I grant therefore, that the Sacraments are *Distinguishing Signs* in this sense, and this use of them is plainly contained under the first thing that I shewed to be ne-

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cessary to make them up, that is, an *inward and visible Sign instituted by God, signifying some spiritual Grace or Benefit which we expect from Him.* Such an inward and spiritual Grace or Benefit granted to us in the Sacraments doth indeed Distinguish us from all others, and entitle us to the Privileges of Children; and the Sacraments are Conveyances and Badges of that Grace or Privilege, as much as the King's Patent is of Nobility, or laying on his Sword is of Knighthood. To make a *Distinguishing Sign* in this sense were indeed to make a *Sacrament*; and we readily own, that God only can appoint Signs to make one Man thus differ from another, or bestow such Badges on them: But our Church has fully declared, that the sign of the Cross is not any such Badge: And therefore Mr. B. is very unjust to us, when he affirms (*Vind. p. 45.*) that *being Cross'd, we as truly (according to the Establish'd Church) wear the Livery of Christ as by being Baptiz'd: a Calumny without ground or pretence.* In Baptism our Church, according to the Scriptures, teaches us, that we *put on Christ*; that is, lay aside our Sins and Lusts, and become Partakers of the *Divine Nature*, *1 Pet. 14.* whereby we are privileged as Sons of God; this is the true Badge and

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Distinction of Christians ; but our Church never said any such thing of the Cross, and therefore to say that we as truly wear the Livery of Christ by being Cross'd, as by Baptism ; or that the Cross is as effectually made the common Symbol or Tesseræ of our Discipleship, as Baptism ; are most grievous Calumnies. I beseech God to pardon those that endeavour to keep up a Party against us by such Accusations, and to turn their Hearts.

II. But then, Eighthly, a Sign may be called *Distinguishing*, because we thereby declare, testify and profess to the World that we claim and own the Privileges and Characters that God has been pleased to bestow on us as Christians. And thus indeed the sign of the Cross is a Badge and Token of our Christianity. But then, this is no proper or peculiar, much less principal use of the Sacraments ; our keeping the Lords Day, our appearing in a Christian Assembly, our Kneeling, uncovering our Head, our Fasting on publick occasions, our Standing at our Confession of Faith, are all of them Badges, and Tokens in this sense of our being Christians, as well as the sign of the Cross ; and are all of them warranted by the Scripture. The same may be said, as I have already

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shew'd

shew'd, of our Christian Names, and of many other Signs used among us, and pre-
cedented in Scripture.

Particularly, That of your giving Tickets to those that are to Communicate, concerning which I shewed you, (*Admon. p. 7.*) that it was an Outward and Visible Sign: And Secondly, That it signified your Right and Claim to the Lord's Supper and Communion of Saints; which is a spiritual Grace or Privilege. Thirdly, That it was a Badge and Token, whereby Privileged Members were distinguished: And Fourthly, a sort of necessary Term of Communion.

To this Mr. B. replies, (*Vind. p. 53.*)

1. That *a Ticket with you is a Sign of nothing more, than that the Person that brought it was allowed to Communicate at that time.*

To which I Answer, That to be allowed to Communicate at any time is a great Grace and Privilege; and therefore this Ticket is plainly a Badge of a Man's Aptitude, Privilege, and Title to the Membership of Christ; and a Declaration from the Minister who gave it to him, that he thinks him entitl'd to it at that time; and to declare who is fit and unfit, who shall be admitted or not admitted, is a Spiritual Act, and belongs to the Power of the Keys:

And

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And this is a clear Proof that we may signify our sense of Spiritual Things, even in particular Duties, by Signs as well as Words when they are proper.

Secondly, He Objects, that this is no Badge; because many may be *Members that have no Tickets at present, because they do not at present Receive*; but even to distinguish Persons at present fit to Receive from others that are not, is to make it a Badge in a very weighty matter.

Thirdly, He argues, That a Mans having a Ticket would not secure his *Admission, if he were not known to be a Member of that, or some other Congregation.* This indeed shews, that it is no infallible Mark; a Man may steal this Badge, or come dishonestly by it, and when that is discovered, he shall be secluded; But in the mean time it is a Badge that gains a Man Admittance without any Question, if it be not discover'd to be counterfeit: It is therefore a Livery of Christ's Privileged Members at that time; tho' if it be known, that any has stolen this Livery, he shall not be Owned or Admitted to Christ's Table by it. It cannot therefore be denied, but it is a sort of external Wedding Garment.

Fourthly, He argues, that it is no necessary term of Communion, since no man that

is a *Noted Member* of that or any other Congregation, shall be refused, tho' he have no Ticket; but many are not *Noted Members*, and it is a necessary term of Communion to them. But suppose a Man Refused and Condemned it as an *Human Invention*, and *Human Sacrament*, and all those that used it as Idolaters, and Superstitious, and would set up another Communion if you did not lay it aside, would you disuse it to gratify such a man? This is really the case between you and us; I leave you to judge what you would think of such an unreasonable person.

But, Fifthly, Mr. B. alledges (*Vind. p. 45*) in such multitudes as Receive, this or some such Expedient is necessary to distinguish Communicants from meer Spectators; to which I answer, that then some other Badges and distinguishing Signs may be necessary besides the Sacraments, and therefore it is no use peculiar or proper to them to be Badges or Signs of our Profession, and the relations we thereby are invested in, as he contends; for sure to be admitted as Communicants, is a relation wherein we are invested by our Profession; yet you see we may invent a Sign to distinguish this Relation and those that have a Title to it.

But

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But I must put you in mind, that there is no necessity for this *Badge*, except what is criminal, and of your own making: If every Minister would administer the Holy Sacrament frequently in his own Congregation, (as he ought to do) there needed none of these Multitudes or Crowdings that are at your Sacraments, to which People come thirty or forty miles, as the Papists go on Pilgrimages at certain times to their Jubilees or celebrated Saints, and which are the occasion (as it generally happens in such Crowds) of Looseness and Intemperance, and a great hinderance to Devotion, by crowding such Families as live near the place where the Celebration is, whereby both the Guests and Families are hinder'd from that Quiet and Retirement, which seem very necessary to true Devotion at such times.

Lastly, he Objects, That this can be no Badge, or like to the Cross, *except this perilous Ticket had a Cross on it, or the persons that brought it were ordered to wear it on their Breasts or Foreheads, as a Sign whereby they publicly profess their remembrance of and renewed dedication of themselves to the service of a Crucified Saviour, as the adult Members of his Church; Vind. p. 34.* I cannot believe Mr. B. means here, that the adult

Members of our Church are order'd to wear Crosses on their Breasts or Forehead, to profess their Remembrance of, and Renewed Dedication to the Service of Christ, there being no such Order or Practice amongst us.

But, when all is done, I see no great difference between bringing a Ticket in my hand to profess, that I intend, and have a Title, to participate of the Body and Blood of a Crucified Saviour: Which is your use of a Ticket: And carrying a Cross on my Forehead (if there were any such Custom or Order) to profess and shew, that I am not ashamed of him, and intend to persevere in his service. Nor do I see that a King, who carries it in his Banner when he Fights for the Preservation of his Religion and Subjects against Infidels, makes it a *Sacrament*, more than you do your Ticket; which is another Name for a *Badge*.

To conclude this Point, It is very observable in what manner Mr. B. treats it, and me in effect, for producing it. *'Tis, I confess (says he) a very dangerous Ceremony, in which he has found out abundance of very strange and mysterious significations.—— If all these wonderful Spiritual Significations assigned to this Poor Ticket, &c. p. 53, & 54. If indeed this perilous Ticket had had a Cross upon*

upon it, &c. By these and several other Scoffing Expressions he endeavours to expose the mention of this thing, and my Argument from it for the Use of the Cross, as matters too slight and inconsiderable to be Offer'd, or to have any Words made about them; and yet doth not consider how momentous he thinks it, to make so many Words about the Sign of the Cross, which in it self, and in our Use and Application of it, is not of greater moment, or so like a Sacrament as your Ticket; this seems to me a very great Instance of the power of Partiality and Prejudice; for the *wonderful Spiritual Significations* (as Mr. B. is pleased to call them) Assigned by me to your Ticket, are in effect no more than upon examination he owns to belong to it, and pleads to be necessary for the *decent and orderly Celebration of the Lord's Supper*; and therefore are more Justly Assigned to it by me than those which he Assigns to our use of the Cross. And there is this difference, that we disown those Significations which he would Affix to the Cross, whereas he cannot deny those that I Assign to your use of a Ticket; as I have already shew'd.

And this gives me occasion to put you in mind of a Book printed 1607. written by one *Parker*, with great seriousness, and a great

great shew of Learning, with several thousand Quotations; and in it he charges the Cross with the breach of all the Commandments, and has Chapters under these several titles; *The Murther of the Cross, The Adultery of the Cross, The Wrong of the Cross, The Slander of the Cross, The Concupiscence of the Cross*. I think every one of them is as well founded as Mr. B's Charge of its being a *Human Sacrament*; and I doubt not, but when Faction is a little cooled, and Men allow themselves to think, it will appear full as unreasonable as Mr. Parker's Charges do to all impartial Men.

And were Men so disposed, they might make as great a stir about this Ticket, and pretend as Just Cause for a Schism from you, on account of it, as you do from us, on account of the Sign of the Cross; for a very little thing has always served factious Men for an opportunity of disturbing the Peace of the Church.

Upon the whole, I think it fully appears, that both Scripture and your own Practice warrant us to use other Signs, which are not Sacraments, for the uses ascribed to Sacraments by Mr. B. so far as the Sign of the Cross is concern'd in those uses: and I hope, that what I have said concerning *Representing, Obliging, and Distinguishing Signs,*

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Signs, may help to give you a clear Notion of the true uses of Sacraments, which Mr. B. has rather Obscured than Explained, by expressing them in such words as are no way proper or clear, but of a very uncertain and ambiguous signification.

Sect. VII.

Concerning the Crosses being Warranted by Scripture.

I. **H**AVING thus Justified the Use of the Cross from Mr. B's Charge of being a *Humane Sacrament*, I shall now consider what he hath said against its being warranted by Scripture. I shew'd in my *Admonition*, That

1st, We are Obliged to express the inward Reverence and Sense of our Minds concerning God, by some outward Means.

2^{dly}, That the Scriptures Command us to express those inward thoughts and sense of our Minds, by Actions as well as Words, where it may properly be done.

3^{dly}, That the Scriptures teach us to express our thoughts and sense concerning Religious Matters in such Words and Actions, as on other serious Occasions serve to express the like sense and disposition of our Minds.

4^{thly},

4thly, That Glorifying in the Sufferings of Christ, and professing our selves ready to follow him, even to the most ignominious Death on the Cross, is a Duty incumbent on us by Scripture.

5thly, That it is very proper at Baptism to make this Profession.

6thly, That we are not only Warranted to do it by Words, but likewise by Actions.

7thly, That making the Sign of the Cross is an Action which Universal Custom in all Ages and Churches since the Apostle's time has apply'd to this purpose.

These I proved by Scripture and Reason, and he that would confute me, must prove it unlawful to express the particular Duties we undertake in the Sacraments, by Actions that are by general Custom expressive of these Duties.

II. To all these Mr. B. makes several Replies. I shall first consider his Replies, and then proceed further to confirm my own Proofs.

First then, he argues, *This doth not reach the main Uses of the Cross, which I was concerned to Defend*; that is, its being a Dedicating and Distinguishing Badge; For this, says he, pretends to prove no more, than that it is an instructive Sign, to signifie or express this particular Duty of Glorifying in the Sufferings of Christ, Vind. p. 40.

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I have observed, that when Mr. B. is to answer an Argument of Force, he often puts it off with an unscriptural hard Word or a Jest. Thus, when I shewed the reasonableness of directing all our Praises expressly to the Father, Son, and Holy Ghost, whom we equally are oblig'd to Glorifie, he turns it off with a Jest, *Rem. p. 22.* calling it *A Wonderful Knack of turning the Psalms of David into Christian Hymns.* And yet it doth so effectually answer that end, that no Jew or Socinian will joyn in them when so used. So when I urged a plain and literal Proof of Scripture, to shew that the People may joyn their Voices in the publick Prayers of the Church, as plain as any is for their joyning in singing Psalms, *Acts 4. 24. They lift up their Voice with one accord, and said, &c.* This he tells us, *Rem. p. 50.* proves no more than a consent of their Minds, contrary to the Letter of Scripture, which assures us, that *they lift up their Voices and said,* as well as consented in their Minds. Yet he offers only a Scoff for his contradicting Scripture, alledging, *Rem. p. 51.* That it brings in a confused Noise in a Christian Assembly, too like a Dover-Court, where 'tis said all speak and none hear. The like might be shew'd of his use of difficult unscriptural Expressions. Thus when I prov'd beyond

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contradiction, that only bowing the Body, or such-like Gestures, are called Worship in Scripture, he puts it off, by telling us, that these devout postures are more *properly an Adjunct of Worship*, than a part of it; and that they are not a distinct Duty from Prayer and Praises, &c. *Rem. p. 100.* directly contrary to Scripture that Enjoyns them severally. Thus, to prove the Cross unlawful in Baptism, he tells us, *Rem. p. 6.* That it is a *stated Appendage* of a part of Divine Worship, and all such Rites are unlawful: Which are very fit Words to amuse Ignorant People, but of no use to determine the Controversie. And I take this before us to be of the same nature; for it is not easie to understand what is meant by an *Instructive Sign*. Signs as well as Words are designed to express the Thoughts, the Intentions, the Dispositions and Passions of our Minds; and when we Kneel, for example, at our Prayers, it doth not only instruct and teach us, that it is our Duty to submit to God, but it declares, that we actually do it, and our Resolution to continue in it, and is a motive and means to humble our own Minds, and invite others to do the like; and so it is an *Obliging, Distinguishing, and Moving Sign*, as well as an *Instructive*. The like may be said of our Standing at the profession

sion of our Faith, which doth not only instruct us in our Duty, that we are to believe those Articles, but likewise declares, that we do actually consent to them, and oblige our selves to continue in them, and wou'd have all others to do the like ; and so is not only an Instructing Sign, but likewise a Distinguishing, Professing, Dedicating and Moving Sign : for it Answers plainly all these purposes, and yet is commended by Mr. Baxter in his *Infant-Baptism*, chap. 6.

Obj. 1. The like may be said of the Cross ; It doth not only instruct us, that it is our Duty to confess Christ Crucified, and to become his Servants, but it signifies, that we actually do so, and consequently signifies our obliging our selves to it ; and distinguisheth those that do it : All which my Arguments plainly reach.

III. But Secondly, Mr. B. objects, *Vind. p. 50.* That he cannot grant, that the Scriptures warrant our expressing the sense of our Minds in all Religious things or matters by significant Actions ; because the particular Duties we owe to God are almost Numberless ; Neither do the Scriptures warrant us to contrive distinct Significant Actions, to express each distinct part of our inward Worship.

To this I answer, 1st, That I expressly declared (*Admon. p. 68.*) that we are not to invent

vent new Words or Actions, to signifie our submission and thankfulness to God, but are to use such as the general Custom of our Country has made significant in the like cases: And therefore, if any distinct parts of our Duty to God have no particular Actions to express them made significant by General Custom, we need not to invent new ones, but content our selves with Words, or the application of such general significant Actions as may infer the particular Duty we are about to express.

2dly, The general Heads of our Duty are few, and most of them have such Grave and Solemn Actions appropriated to them, as not only instruct us in the Nature of them, but likewise move and influence our Minds to perform them with Seriousness, engage us to that performance, and distinguish the Serious from the Negligent and Irreverent. And that it is lawful, not only to use such to express inward Worship in General, but likewise the particular Duties of it, I have sufficiently proved in my *Admonition* p. 68. 69, 70. tho' Mr. B. alledges the contrary without Answering my Arguments; and I shall now further enforce them.

1st. Expressing our Submission and Subjection to God is a particular Duty, and
this

this is expressed by Kneeling, which by universal custom signifies it ; for we Kneel only to our Superiors, and to those to whom we owe Submission : Kneeling doth not signifie Reverence, or Humility in General, but that particular Reverence and Humility that is accompanied with Subjection.

2dly, To profess our Faith and Acknowledgments to God, is a particular Duty, therefore at our Confession of Faith and Praises we stand ; for standing at the Reading and Declaring any thing does peculiarly signifie an Assent to it ; and therefore it was prescribed at your taking your Covenant.

3dly, Subscribing and Sealing a thing, is by Universal Custom a Sign of *Ratifying* and *Confirming* what is so Sealed, and of our *Binding* our selves by it ; therefore as I have already shewed, the *Jews* after the Captivity Writ and Sealed their Covenant with God.

4thly, Deep sorrow and contrition for Sin is a particular Duty, and this we find in Scripture signified by Rending the Garments and Beating the Body.

5thly, Acknowledgment of our own Vileness, Corruption, and Unworthiness, is a particular Duty ; and this we find in Scripture
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signified, *Neh. 9. 1. With Fasting, with Sackcloth, and Earth upon them*; these did not express inward Worship in General, nor were they meer *bodily Gestures*, as Mr. B. alledges, but were Signs of particular Duties.

6thly, Rejoycing in the great Deliverances and Mercies vouchsafed us by God, is a particular Religious Duty; and this we find signified by Singing, Feasting, Dancing, sending Portions to Friends, and White-Garments; which do not signifie meerly inward Worship in General, nor are they bodily Gestures only; but *Affecting, Moving, and Distinguishing* Signs.

7thly, Condescension to serve one another in the meanest Offices of Charity, is a particular Duty; and this our Saviour signified to us by *washing his Disciples Feet*; which was not only an instance of our Saviours Humility, as Mr. B. alledges, but a Sign to Teach and Move his Disciples to do the like.

8thly, To lay aside all hatred and malice, and to be in perfect Charity with one another, when we come to the Holy Sacrament, is a particular Duty: and this is signified by a *Holy Kiss* in Scripture, as I have already shewed; the same is true of the Feast of Charity, tho Mr. B. excepts against

gainst it as well as against the kiss of Charity, alledging that it is no *religious rite at all*, but rather a *real Expression of their mutual Charity*; Vind. p. 5. 2. but I answer, that its being performed publickly in the Congregation and in the midst of divine offices sufficiently shews that it was Religious; and its being a real expression of Charity is so far from hindering it from being a Sign, that it proves it to be one; there is no surer Sign of Charity than real Expressions and instances of it; effects are the surest Signs of causes; If we should appoint such a Feast now to be celebrated in Church with the Sacrament, none wou'd doubt its being a *Religious rite*, and perhaps some wou'd call it an *Imposition*.

9thly, To be buried to Sin is a particular priviledge of Baptism, and infers, a Duty, which was signified by dipping under Water; to this Mr. B. answers, first, that *it is not certain the Apostles words*, Rom. 6. 4. *refer to the dipping under Water*; but to this I reply, it is certain, that generally the Primitive Christians used this way, tho' in particular cases they dispensed with it; as we do with the use of the Cross: secondly, it is certain the best Interpreters do thus understand this place, with which concur your Assemblys Notes, who tell

us that in this Phrase the Apostles seems to allude to the Ancient manner of Baptism, which was to dip the Parties Baptized, and as it were to bury them under the Water for a while, and then to draw them out and lift them up, to represent the Burial of the Old-Man and our Resurrection to newness of Life; nor is there any other Just reason of the Phrase to be given, and therefore Mr. B's doubt concerning the certainty of it without any reason (for he gives none for his doubting) is in all probability to be attributed to his prejudice: for if this be true, it intirely ruins his notion of humane Sacraments; since here is a Representing, Obliging, and Distinguishing Sign added to Baptism: which is all the Exception he has against the Cross.

But secondly, he alledges that I ought to prove, that the Christians of that Age had Arbitrarily and without warrant from Christ or his Apostles set it up; but I think it sufficient for me to shew that it was set up, and that it is a Rite distinct from Baptism; both which are apparent; it is incumbent on Mr. B. to shew where Christ or his Apostles instituted it. 'Tis manifest, that it is not in the first institution by our Saviour, for that requires only washing with Water, which may be performed either
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by dipping or pouring on water ; This then is a Rite Superadded to Baptism of a *representing* and *obliging* nature, and so interpreted by St. Paul himself : therefore all such Rites are not Sacraments, or unlawful : It is manifest St. Paul approved the Rite, but there is no evidence of its Divine Institution ; and therefore the Church has made no scruple to lay it aside, and that without any absolute necessity ; for the warming Water for Baptism used in some Places to this day, might prevent the inconveniency of a cold Country ; which is all Mr. B. alledges for disusing it ; *Vind.* p. 52. but cou'd not excuse us, if this were part of the *institution*.

10thly, To change our condition in Baptism, from the power of Sin to Holiness, from Sons of Wrath to Sons of God, is a special Privilege ; and to live accordingly, a Duty. Now, this was signified by the change of Cloaths, when Persons were Baptised ; and to this, as I shewed in my Admonition, the Apostle alludes, *Gal.* 3. 27. *For as many of you as have been Baptized into Christ, have put on Christ ;* to this Mr. B. Answers as to the former, that it is not certain, the Apostle alludes to this Custom ; but here again, I have the best interpreters thus Expounding it ; I have the

Practice of the Church of God using this Rite from the Apostles time, I have the necessity of the thing to prove it was done in their time, for Dipping in Water could not be without putting off, or change of Cloaths, and there is no other Reason given of the Phrase; and therefore Mr. B's Doubt without reason, is of no moment in such a Case; he may justly be suspected to doubt out of Prejudice that must lose his Cause, if the thing prove true that he doubts of.

But 2dly, he argues, that if *the Apostles expression refers to these two Rites as used to these purposes, it will be more reasonable to conclude that they are part of the ordinance of Baptism, and consequently to be still retained and used by us*, Vind. p. 52. I think it much more reasonable to suppose that Mr. B. is mistaken in his account of Sacraments, than to suppose either of these Rites were part of the ordinance of Baptism, or that we are obliged to retain or use them; we have the ordinance delivered to us twice in Scripture, and neither of these rites are mentioned in it, and therefore they are no part of it; They were certainly used in Baptism in the Apostles time, and to those purposes I have mentioned; and the Consequence is, that Mr. B's.
charge

charge is groundless that wou'd make such Rites *humane Sacraments* and unlawful ; and approaches near to the Doctrine that makes that unlawful which God has not made so, 1 *Tim.* 4. 1, 2, 3.

11thly, To reject a person from the means of Grace is a religious Act, and belongs to the power of the Keys ; Now the Scriptures warrant us to do this, by shaking off the dust of our feet, which doth not signify our duty in general, but in particular, our detestation and abhorrence of the Obstinacy of the persons, against whom we use it, or rather indeed, Gods rejecting them ; and it no more makes Confirmation a Sacrament, because in it we assure the Persons Confirmed of Gods favour by laying on of hands, than it made shaking off the dust from the feet a Sacrament, because it was used to assure the persons against whom it was done of Gods rejecting them from his grace, and the like may be said of the Sign of the Cross.

12thly, To receive a penitent member into the Society of a Church is a particular and Religious Duty ; Now this the Church of *Scotland* Orders to be done not only by words, but Signs also ; So in the first book of Discipline in the order for publick offenders, *The Minister ought to exhort the*

Kirk to receive that penitent brother in their favours---and in Sign of their Consent, the elders and chief men in the Kirk shall take the penitent by the hand, and one or two in the name of the rest shall kiss and embrace him with reverence and gravity, as a member of Christ Jesus: From which it appears, that this Church (for which I suppose you have a value) thinks that it is lawful to express our thoughts about religious things by Signs as well as Words; And I do not see but taking by the hand, kissing and embracing a Man in token that he is admitted as a reconciled member of Jesus Christ, is every whit as much a Sacrament as Signing him with the Sign of the Cross, in token that he shall not be ashamed to confess Christ Crucified.

13thly, To confess and acknowledge our scandalous sins to God and his Church, is a particular Religious Duty and a part of worship; Now the Church of Scotland in the form of Excommunication in Knoxes Liturgy, orders a murtherer to confess his Crime thus, *He shall stand three several Sundays in a place before the Church-door, bare footed and bare Headed, cloathed in base and abjected Apparel, having the same Weapon which he used in the Murther, or the like, bloody in his Hand, and in conceived Words shall say,*

say, &c. Undoubtedly, they that Ordered this, made no Question, but we might express the sense of our Minds in Religious Matters, by Signs as well as Words. These were not to express inward Worship in general, nor are they meer bodily Gestures, but symbolick Signs and Badges of Repentance. Mr. B. may think himself unconcerned in these two last instances, but I believe you will not.

IV. His third Objection against my Proof of Scriptures Warranting the use of the sign of the Cross, is, *That the same Argument will serve as well to Justifie many other Rites which the Romish Church has added to Baptism, and the other parts of God's Worship; Vind. p. 48.* Now, to this I Answer,

1st, That it was incumbent on Mr. B. in this Point (as I told you in my Admonition) to prove by Scripture, that it is unlawful to signifie or express the particular Duties we undertake in the Sacraments, by Actions that are by general Custom expressive of those Duties, and to answer the Scriptures I produced; but he has not produced one single Instance from Scripture, where such Signs or Expressions of a particular Duty are condemned, meerly because they thus signified or expressed it: Which I take to be a plain Confession that he wants direct Proofs,
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and till he produce some such Scripture-Proof, he cannot acquit himself of teaching that to be unlawful which God has not made so, the Sin of those that forbid Meats and Marriage, *1 Tim. 4.*

2dly, To condemn a thing for imagined Consequences, without direct Proof, is a very uncertain and (which is worse) a very dangerous Method: for it lays a Snare in the way of the Weak: A Man that knows that the Church of God has used the Sign of the Cross since the Apostle's time universally; that the Church of *England* and *Ireland* approve of it, together with the Protestant Churches of *Sweden*, *Denmark*, and the *Lutheran* Churches of *Germany*, and sees what can be said for it, will not easily be persuaded that it is unlawful; and when he hears Protestants affirm, that the many *Rites* which the Romish Church has added, may as well be justified, and that the *first Reformers* seem to be unreasonable in rejecting them (as Mr. B. alleges, *Vind. p. 49.*) he will be apt to conclude, that there is no great harm in them; and I doubt not but the imprudent drawing such consequences has actually reconcil'd many to Popery, and some to Atheism; and therefore a man that loves his Religion will be very sparing of Drawing them; for he will consider, if he have direct or Scripture

Proof

proof for a thing, they are needless; and if he have no direct or Scripture proof for his Tenent, he has reason to suspect the truth of it: For, I suppose, every ill thing is forbidden in Scripture, and may be Condemned from thence: As for the drawing Consequences, they may serve to render a Tenent Odious, but rarely serve to satisfie a reasonable Man without direct Proof.

3dly, The Advocates of the Church of Rome are deeply concerned to defend their own Worship, and have produced all the Arguments they could against us; and yet I think, I may say, have failed in them all; and I do not believe Mr. B. will pretend to manage them better than they have done; tho' this be not the first time he has lent them his Assistance, with what design I will not judge: But this consideration alone were sufficient to excuse me from answering this Argument.

Yet, lest it should really have that influence on weak Minds, that such Arguments sometimes have in the mouths of pretended Friends or professed Enemies, to make them have a better Opinion of the Roman Rites than they deserve, I will endeavour to give you a true account of this matter, that you may see what Rites we condemn in the Romish Church. I think this due to the justification

fication of our Reformers, reflected on by Mr. B. as unreasonable.

1st Then, We condemn such Rites and Ceremonies as signifie any peculiar presence or power of God to be in any place or thing where he has not promised it; because it is not in the power of man to dispose of God's Influence or Presence, or to tie them to any Action, Thing or Place without his own Act: Upon this account the Heathen Images, Temples and Altars were all unlawful; and so are those of the Papists, if we take them as they pass in the Estimation of the Vulgar.

2^{dly}, We condemn all Representations of any glorious Being, in order to worship it, as being against the Second Commandment expressly.

3^{dly}, We reject all such Signs as pretend to carry any supernatural efficacy or vertue with them; because all such efficacy and vertue must proceed from God, and we ought not to presume that he will communicate them to Signs or Rites, except we have his Promise for it; and on this account we judge the Popish Holy Water, Oyl, Spittle, Crossing, &c. to be superstitious.

4^{thly}, Such Rites as by their number or quality engage the Thoughts, and divert them from attention on God's Service, such
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are the many Crossings (two hundred, if I remember right, in one Office) Bowings, Kneelings, Kissings, and frequent motions from one place to another in the Mass.

5thly, Such Signs as are not easily understood, *Dark and Dumb Ceremonies*, as our Church calls them; whose design and signification are not easily comprehended by the People: such are the many Vestments of the Popish Priests, the Furniture of their Altars, the Lights, Oyl, and Salt in their Baptism, &c.

6thly, Such as neither present universal Custom or Nature have made proper and significant of the things they are designed to express; or if formerly they have been significant, are now antiquated, having lost their signification by time, as words do, (the Custom that made them significant being changed) as it has happen'd to putting off the Shooes at our coming into the House of God, covering the Head, the Kiss and Feasts of Charity, the dipping in Baptism, and changing the Cloathing, the continuance of which we count burthensome and superfluous.

7thly, Such as are not proper to influence Mens Minds, and engage them to perform the Office they are about with more seriousness and attention; or, as our Church expresses it, that are not apt to *stir up the dull*
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Minds of Men by some notable signification: such are many Gestures of the Priests in the Mass, and many other Ceremonies of the Roman Church.

8chly, Such as pretend to propitiate or reconcile us unto God, because that can only be done by means of his own appointment; on this account we reject *Agnus Dei*, the Pilgrimages, Processions, Whippings, and Fasts of the Papists, that are performed with Opinion of Merit.

9chly, Such as have been abused and perverted to superstitious uses, and cannot be separated from them; on this account chiefly we have laid aside the common use of Crossing: Not but we believe it was piously and Prudently used by the Primitive Christians, as an Instance, Expression, and Badge of their Profession amongst Heathens and Infidels; but it was so abused, and the Opinion of Efficacy and Vertue in it to drive away Devils, and to produce other Spiritual Effects, so rooted in the Minds of Men concerning it, that there was no probability of taking away the abuse of it whilst the thing remained: And besides, the common use of it doth now no more amongst us signifie our common Christianity, but is become the peculiar Badge of a Papist, and so has lost its primitive signification.

To

To conclude, we condemn only those Rites of the Roman Church against which we have these Exceptions, or the like, (as where they want Gravity or Decency) and we are able to Justifie our Exceptions by Reason and Scripture; but we never condemn'd any Rite of that Church, as Mr. *B.* doth the Sign of the Cross in Baptism, either first, because it Represented to us our Duty, and instructed us in it. Or,

2dly, Because it signified our purpose, resolution, or vows to serve God, that is our Obligation or Dedication to his Service. Or,

3dly, Because it distinguished Christians from Heathens, Worshippers from spectators, or the devout Worshippers from the negligent.

On the contrary, we think these to be proper; and allowed Scripture uses of outward signs in Gods Worship; and it were a just exception against any of them, if they did not serve to some of these purposes. Mr. *B.* may call such signs *foolish Inventions*, &c. as he seems to do, Vind, p. 51. and charge the Church of God for using them; but we ought to be modest in such censures, and remember the danger of calling our Brother *fool*, as we are taught by our Saviour, *Matt. 5. 22.* we never used such Objections

jections against Popery, from our first Controvertists to this Day; and this alone may convince you that Mr. B's. Principles are not the common Principles of Protestants. And it is a great disservice to our cause (which we have maintained, thanks be to God, with success, without the assistance of Mr. B. his party or Principles) to tell the World that we used such Arguments as these.

VI. Lastly, he objects that *the multiplicity of these Rites (or in the Bp's language significant actions) had almost eaten out the vitals of Religion*, Vind. p. 51. But I answer,

1st, That we do not plead for the multiplicity of them, but for such as are decent, proper and edifying, and which universal custom has made significant, not such as *Mens fancies* can invent; to admit some of the first sort in Religion, doth no more open a Door to our *Fancies*, than admitting such Words as general custom has made significant to express our desires, gives us Liberty to invent new ones never heard of before, or to introduce the Artifices of Mens Wisdom into our divine Discourse; which have done as much mischief as significant Actions, and are expressly forbidden.

2dly, The significant Actions our Church uses are far from a multiplicity, they are in-

indeed fewer than we find used in the New Testament, and if we have err'd on either hand, which I hope we have not, it is not in the multiplicity, but rather in the fewness of them.

3dly, They are with us so far from eating out the bowels of Religion, that on the contrary, the little care Men have of using such, has destroyed the sense of Religion in a great many, and induced them to make no distinction between Good and Evil, Sacred and Profane, in many cases.

4thly, The multiplicity of words which are signs to the ear, are as apt to eat out the bowels of Religion, as the multiplicity of significant Actions, and our Saviour gives us an express caution against them, *Matt. 6. 7.* the like we have *Eccles 3. 2.* so that the whole Dispute seems to me, to be between the *Eye* and the *Ear*, which shall be gratified; and excess in either, have had too much the same Effect. Too many visible Signs are apt to eat out the heart of Religion, and make it degenerate into *Shew*; and too many words which are *audible Signs*, are apt to have the like effect, and make Religion degenerate into *Talk*; of both which, the Church of God has had equal Experience, and are both equally to be avoided.

CONCLUSION.

THUS I have examin'd all that Mr. B. has Objected against our Worship, from the instance of the *Sign of the Cross*; and prov'd it to be no *Human Invention*, but warranted by Scripture, according to the Rules laid down in my first Discourse to you, for the determining *what are Human Inventions in the Worship of God*.

Mr. B. Indeed wou'd perswade you, that by those Rules he has retorted upon me my own Arguments against your Worship; and alledges (*Vind. p. 55.*) 'Tis strange, that (*except that of Crossing*) I have not so much as endeavour'd to vindicate any one practice of the *Establish'd Church*, from my own Arguments retorted on me. But I Answer, first, that to retort Arguments is generally, only a shift of Disputants when the Arguments pinch them, and they want fair and direct Answers, and seldom are either justly or convincingly apply'd: and therefore weigh little with such as seek only Truth, and not the service of a Party. And indeed Mr. B's. were of such a nature that I durst well trust them with indifferent Readers, the meaning of them being only this; if the Dissenters Worship be mixed with *Human Inventions*

tions, that of the Establish't Church is guilty of the same fault, which is a method to blacken both, but to defend neither; and may help to open your Eyes, and let you see that the Arguments formerly brought by your Advocates against our Worship, are equally conclusive against your own in this point; and therefore you are as much obliged to Answer them as we are. And I desire you to observe that Mr. B. has no way Answered them on your part, but by flying to his *Rule of Humane Prudence*, which I do not find you do generally approve, and therefore, even according to your own Opinion, he has not cleared you from the charge of *Humane Invention* which I brought against your Worship.

But 2dly, I have shew'd you plainly (in the 2d Chap. Sect. 2. N. 9. of this 2d. Admonition) that he has perverted the sense of that Rule I laid down concerning things *Contain'd* in and *Warranted* by the Word of God; and on that perverted sense, he has founded all those retorted Arguments which he alledges, I did not Answer. But having explain'd that Rule in my 2d Edition, so as he can find no exception to it, it was a sufficient Answer to all his Arguments.

3dly, I knew that the sense of my Words,

before I so explain'd them, cou'd not but be manifest to every indifferent, and understanding Reader; and therefore, while with Reason and Justice, I disown'd the sense he wou'd put upon my words in that Rule, I thought, and still think, that I needed not trouble you any farther with answering particularly the Arguments which he has Retorted on that perverted Sense. Mens thoughts are generally coherent, tho' their words do not always seem to be so; hence it happens sometimes that they may be wrested, and in these Disputes a Man who endeavours to make a shew of Reasoning for his Party, catches at some ambiguous or doubtful Expression of his Adversary, and by putting an ill sense on it, which he knows will not be owned, he fills a Book in shewing that the Arguments make against him who produceth them; and this is what Mr. B. calls Retortion, and is another Artifice of those that write for a Party to amuse the World, and which I take Mr. B. to have practised very much in all that he has yet written; but whilst a Man takes this course, there is nothing written with such accuracy, but he may make it contradict it self; Ev'n the holy Scriptures not excepted.

I therefore thought it sufficient for me to

Answer

Answer your great and principal Objection, which is this of our using the Sign of the Cross; since this is the most direct and strongest proof you pretend to bring of *Humane Invention* in our Worship. In it Mr. B. tells us, that all *Dissenters* agree, that it doth directly concern the charge of *Humane Inventions*; and that here Dissenters used to fix their charge: To examine all your other Arguments, in which you do not agree as in this, were both endless and needless; for if this, where you used to fix your charge, fail you, 'tis plain you are on an ill Foundation. I have insisted on that objection, which is your strength against our Worship, and am sure, from what I have said, you have good Reason, 1st, To suspect Mr. B's surmises concerning me in other things, who supposes that I did not mention the Cross, because I cou'd not defend it. 2^{dly}, To doubt the firmness of this ground, where, Mr. B. says, you all fix your charge.

And now I must earnestly Admonish and Warn you to look into your own Hearts, and put it home to your Consciences, whether these pretences will bear you up at the last and great Day, when you shall be call'd to account for your neglect of the publick Worship of God, while you might have

had opportunity of frequenting Ours: And if, upon enquiry, you find Faction or Carnalness to be at the bottom, and *Idolatriy* or *Humane Sacraments* to be only pretences (as I think they can be no more than pretences, to those that impartially Read these Papers) you may conclude they will sink at that Day from being Pleas before the great searcher of Hearts. You and I must come to this Tryal, and 'twill then appear, whether I that have used my utmost endeavours to bring you to the publick Worship of God, or Mr. B. who scoffs at my concern, and Zeal for that Worship, and for your attendance at it, have approved our selves most to our great Master.

Mr. B. as I observed before, owns it Lawful for you to come to our ordinary Lords day Service when you have none else to go to; and he had acted both an Ingenuous and Christian part, had he endeavour'd as diligently and zealously to perswade you to do this, as he has been eager to put this stumbling-block of the Cross in your way against our Worship, (at least from thence to confirm and encrease your Prejudice against it) but as he has managed it, he has given ground to suspect, that his zeal is answerable to his endeavours, which
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are apparently much greater for his Party, than our common Christianity.

I entreat you therefore seriously to consider of these things, as of what you must one Day give an account. And to believe, that I have not made all these words about the Sign of the Cross for its own sake, but rather to remove, if possible, that Principle out of your Minds, by which you are obliged to look on all such Signs as unlawful; for this Principle duly pursued, must prove a stumbling-block, and occasion of perpetual Divisions to the end of the World, in all Societies of Men where it is embraced. I have endeavoured to shew you, that it is a Principle unwarranted by Scripture; it is the Spring and Seed-plot, at least the pretence of our present Divisions; and is sufficient, if allowed, to Justifie a separation from any Church, that either is, or has been in the World, since there is not one Party of Men, that pretend to be a Church, but have *Signs*, that are as much *Representing*, *Obliging*, and *Distinguishing*, as we desire to make the Sign of the Cross. Even the Quakers keeping on their Hats, as a matter of Conscience, and using *Thou* and *Thee* in conversation, are to them as much *Instructive*, *Obliging* and *Distinguishing Signs* as the Cross is to us; nor can it secure you to refrain from

from such Signs as others use, for even that Abstinence is also an *Instructive, Obliging and Distinguishing Sign*, especially to such as make it a matter of Conscience; and so it is impossible to avoid using such *Badges*. If therefore People shou'd quarrel against all Signs on the same score as Mr. B. does against the Sign of the Cross, they may quarrel on to the end of the World, and there can never be any settled Union: And unless such Principles be removed from the Minds of well-meaning People, 'twill be impossible to Unite them in any Establish'd Church or Order, or to hinder Divisions from springing up, if they were so united, since Evil-minded Men would never want as plausible Matter to amuse and disettle them, as the Sign of the Cross is pretended to be.

And I was the more willing to take some pains in this Affair, because I have some hope that what I have said may help to perswade you to put a greater value on Sacraments, and to understand their Nature, Efficacy and Necessity when they may be had, better than, I am afraid, many of you do.

I have no more to add, but to assure you, that what I write is with a Design to do you Good, and to satisfie my own Mind in the conscientious discharge of my Duty and Office as a Pastor amongst you; I have endeavoured

voured to do this both by Words and Writing, and all other means in my power; I shall by God's help persevere in them, and leave the success to Him. I beseech him, of his great Mercy, to take away all Obstinacy, Partiality, Error, and Prejudice from all Men, especially from those under my Care; and to endow us all with a Spirit of Meekness, Charity, Patience and Humility, that we may Love one another, and unite in the Praises and Worship of our common Lord and Saviour, the Lord Jesus Christ. This is, and ever shall be, the Prayer of

Your Loving

Pastour,

Londonderry.

March 13.

1695.

WILL. DERRY.

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